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THE WIDOW'S MITE AND OTHER PSYCHIC PHENOMENA

THE WIDOW'S MITE AND OTHER PSYCHIC PHENOMENA

BY

ISAAC K. FUNK

Science, when she has accomplished all her triumphs in her order, will still have to go back, when the time comes, to assist in building up a new creed by which man can live.—JOHN MORLEY.

Sit down before a fact as a little child, be prepared to give up every preconceived notion, follow humbly wherever and to whatever abysses nature leads, or you shall learn nothing.—THOMAS HUXLEY.

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PREFACE

A YEAR ago a representative of a New York daily came to me with a proof slip of a story which he said his paper intended to print the next day, saying that the editor desired the proof corrected wherein it was in error. The story was entitled "The Finding of the Widow's Mite through the Spirit of Henry Ward Beecher," or something after that sort. The representative was told that the report contained many errors, and that its publication was premature, as there had been no opportunity to make any exhaustive examination of the facts involved. It was earnestly requested that the publication be postponed until after the completion of a full investigation.

The protest was in vain, and the story, as the newspaper had it, went to the public and around the world. To end the untimely discussion that followed, a note was sent to the press promising, if further exploitation of the incident was postponed, that when the investigation was ended a true version of the story would be given to the public.

This book is the fulfilment of that promise. In a sense it has not been hastily prepared, for it is a growth of a quarter of a century or so. Every book should be in a way a biography of the author, who progresses to a thought or point, and then gives a record of his travels hither. During the past twenty-five years I have devoted such time as could be spared from multifarious duties to the investigation of psychic phenomena —this has been a recreation—keeping a record of the more important things seen and heard. Finding myself tied up to give to the public this "widow's mite" incident, it seemed that

it might serve a good purpose to describe as nearly as may be what had become to my mind the real psychic problem—a problem that is looming to such proportions as certainly to justify much attention from many of the best trained of our scientists; it has been my purpose in this book to do my best to persuade a larger number of trained scientists to serious, persistent, and intelligent efforts to help in the solution of this problem.

As Sir William Crookes says of himself in giving the results of his own experience in psychic investigations (see page 328), I feel somewhat after my many years of experience like a traveler who has been long exploring a strange country and has some most puzzling stories to tell. The aim has been in the preparation of these pages to record those observations in as simple and straightforward a manner as possible; but I realize that not one reader in a score will find it easy to believe what is here told, and yet nearly all—I venture to say all who know me—would believe me fully in other affairs. I confess that some of these experiences are so startling that if they had not come within my own vision and hearing, being myself fully acquainted with the details of the test conditions imposed, I should be strongly tempted to doubt them; nor even as it is would I be sure of the testimony of my own senses were their testimony not corroborated by that of expert psychologists and other trained scientists.

Yet here a word of caution: when the facts are admitted to be true as here told, the reader must not leap to the conclusion that the hypothesis of spiritualism is proved. There are many chasms, each miles and miles wide, yet to be bridged or filled. Permit me another cautionary word: there is danger—real danger—along these lines of investigation. I have seen psychic cobwebs—if cobwebs they be—tangle the feet of even intellectual giants; and the shrewdest experts—to change the simile—need to sail these mystic seas with sharp eyes and level

heads, for these seas are almost wholly uncharted, and in sailing over them at times the ship's compasses exhibit inexplicable variations.

It has seemed to me best to give very freely in Part I. of this volume the "talks" of so-called "spirit controls" and other "spirits." These talks, as a whole, are to me the most interesting and puzzling of the entire phenomena, coming as they often do from cabinets in which are uneducated mediums, sometimes mediums who are but little children. These speeches are given very freely, that the reader may be able to judge of the intellectual caliber of these intelligences. Quite likely they will make dull reading to some readers, but they are sure to prove interesting to all who care to master this psychic puzzle. Some of the wiser sort of talks have been mingled with those that are trivial, to enable the reader to judge better both classes.

There should be, however, a clear understanding of the methods used in reporting these utterances. In some cases there were jotted down in the darkened room sufficient words to enable me to recall the leading thoughts—at the best it was reporting under unusual difficulties. In other cases the memory had to be trusted wholly, but usually the talks of both sorts were written out immediately afterward. I have a memory that has a reputation with editorial associates of being unusually retentive of *thoughts*, but it is a wretched verbal memory. The reader may rest assured that the thoughts in these reports are the "spirits'," but the verbal garb is quite likely at times my own. Besides, these talks are almost always condensations; to condense is to interpret. In these interpretations the aim has been to give with strict accuracy the *thinking* that runs through these strange speeches, and extreme care has been exercised to so use words as to make this thinking clear. I again repeat, that there may be no mistake, the thoughts are the so-called "spirits'"; the words and style of expression necessarily more or less my own.

Besides, I thought it but fair to submit all of these talks, after having written them out, to two of the so-called "spirit bands" for corrections. Whatever the source of these strange intelligences, whether they are the flaming out, above the threshold of consciousness, of some unknown power residing within us all to a greater or lesser degree—the subjective mind, the subliminal self, or what not—or whether they are, as they claim to be, *foreign*, of one thing we can be sure—they are *intelligences*, and as such deserve the courteous treatment that we of the press are in the habit of extending to the interviewed. Even ghosts should be granted this ghost of a chance to correct misquotation and hasty utterance. These two "bands" are the most intelligent of those I have encountered. Possibly this favorable judgment has been influenced by the fact that one band returned the proofs as "wholly correct." The other, whose leader I am told was last century "one of the best known of the world's clergymen," made a number of comments, some of which will be found in Part I. as footnotes, signed "Pastor." If these bands are composed truly of spirits—as they claim and as their friends claim—then these pages have had a unique proofreading—having been approved on the other side of the "silent gulf," whatever may be their fate on this side.

It is quite likely that this book would have been issued in March had it not been for the strange prophecy (see page 231) that it would be so issued. I count it somewhat of a satisfaction to have proved that if another intelligence can "forecast my future," it has not power to dominate my free agency. Possibly the prophecy was only a lucky guess.

That I may present this psychic problem in its full proportions I have drawn largel upon the investigations of trained scientists who have labored in this field of study. The results of the labors and conclusions are given of those whose names carry weight—all with the hope of so arousing public interest

as to incite psychologists and physicists to help make an end one way or the other of these mysteries.

The letters from psychologists and other students of psychic research which are given in the Appendix will be of interest to my more serious readers. These letters are many—some forty in all—coming mostly from the universities in various parts of the world. They indicate a great variety of thought, comparatively few accepting the spiritualistic hypothesis, yet there are some strong names among those who give this hypothesis much more than respectful consideration, as the names of Crookes, Lodge, James of Harvard, Hyslop, late of Columbia, Wallace, and others. Such names must give pause to those who are inclined to treat this hypothesis lightly.

Sir William Crookes opens up a line of startling speculation in his provisional explanation of telepathy, which by his special permission is given on page 518. If this speculation turns out to be true, worlds upon worlds of astounding proportions open to science. If I understand correctly Mr. Crookes's table of vibrations, the differences between sound, electricity, light, *x*-rays, and radium are only the differences in the frequency of vibrations or waves—those of sound in the coarse atmosphere, and those of the others in ether, possibly something higher; that is, if an ear were sufficiently sensitive it could *hear* color, hear the beauty of a picture. Radium is vibration up to the sixtieth degree or step.

And now Edison tells us, "It is probable that there are rays of vibration in ether set in motion from some unknown source, and that these rays make their presence known by their action in causing radium to emit or reflect light and heat"; that is, that radium is heated and lighted by some sun vastly more subtle and potent than is the sun of our solar system. The *x*-rays and radium, it is quite likely, are only at the threshold of a far finer and more potent universe of substances.

The human body is coarse, made up of slow, sluggish vibra-

tions, but were these vibrations as rapid as those of the *x*-rays our bodies would be invisible and pass through many solids, and were they as rapid as radium they would pass through all solids, as Christ's resurrected body passed through the walls of the chamber at Jerusalem. Scientists will soon make the miracles of Christ elementary. Already they are changing their attitude toward what has been regarded as supernatural. Hume must be waxing uncomfortable in his grave. Lord Kelvin tells us miracles are common: "Every action of human free will is a miracle to physical, chemical, and mathematical science." If this be true of the free will of us mortals, what is it when we come to pass upon the free-will action of the infinite One?

Now I venture a request of every reader who finds profit in these pages, that he become a member of The Society for Psychical Research, paying the annual fee of $5, receiving in return the reports of the society. If five thousand persons will thus join, an additional income of $25,000 will be supplied, and this will enable the society to carry on even more effectively its immensely important work—a work which, if Gladstone's judgment was correct, "is the most important which is being done in the world—by far the most important." The application for membership, with fee, should be sent to either Richard Hodgson, treasurer, 5 Boylston Place, Boston, Mass., or The Society for Psychical Research, 19 Buckingham Street, Adelphi, W. C., London, England.

On page 488 I ask those of my readers who have the nerve to do it, and care to do it, to join with me in making a series of psychic experiments which may, if followed out patiently and wisely, lead to definite results.

A good motto just now for all psychic investigators, borrowing from our friends of the legal profession, is this:

"THE TRUTH, THE WHOLE TRUTH, AND NOTHING BUT THE TRUTH."

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INTRODUCTORY

A Plea for Psychic Research

"'The great field for new discoveries,' said a scientific friend to me the other day, 'is always the unclassified residuum.' Round about the accredited and orderly facts of every science there ever floats a sort of dust-cloud of exceptional observations, of occurrences minute and irregular and seldom met with, which it always proves more easy to ignore than to attend to. . . . Only the born geniuses let themselves be worried and fascinated by these outstanding exceptions, and get no peace till they are brought within the fold. Your Galileos, Galvanis, Fresnels, Purkinjes, and Darwins are always getting confounded and troubled with insignificant things. Any one will renovate his science who will steadily look after the irregular phenomena. And when the science is renewed, its new formulas often have more of the voice of the exceptions in them than of what were supposed to be the rules. No part of the unclassified residuum has been treated usually with a more contemptuous scientific disregard than the mass of phenomena generally called mystical."—WILLIAM JAMES, Professor of Psychology Harvard University, "Will to Believe," pp. 299–300.

A PLEA FOR PSYCHIC RESEARCH

Introductory

"Science is bound by the everlasting law of honor to face fearlessly every problem which can be fairly presented to it."—*Sir William Thomson.*[1]

In the making of this book I have set before me a very simple task—to some of my friends it seems a foolish one. I do not say, "Columbus was willing to be laughed at as a fool, and discovered America," for I am not attempting to discover anything; but am attempting to state clearly a problem and to urge others, better qualified, to the discovery of its solution.

It is my purpose to tell what others and I under careful test conditions have seen and heard; many of the others are well-equipped, trained observers. I have not thought to pass upon these facts or to attempt an explanation, but I wish to urge as forcefully as I can upon the scientific mind of the world what to me is a profound riddle. After an investigation that has spread over many years, I place right here a great interrogation point. Now I wish to press for an answer, or at least help so to arouse the public mind as to compel a patient, systematic investigation by trained scientists far beyond any heretofore undertaken. Are not the verified facts sufficient to justify competent scientists to try generalization? Not

The Psychic Riddle.

[1] Address before the British Association for the Advancement of Science, in 1871.

being such a one I do not make the attempt. I simply tell what I do know, and sit at the feet of the learned ones of earth and again and again ask the question, "What is it?"

There are thousands of well-verified psychic facts—many verified by such competent scientific physicists as Alfred Russel Wallace, Sir William Crookes, and Sir Oliver Lodge, and the eminent psychologist and physiologist Prof. Charles Richet of Paris—recorded in books so easily accessible it is necessary for me to give here only typical ones of the different classes together with a number that I myself have witnessed.

To the large majority of scientists and of the general public Spiritualism is a "suspect"; on the other hand, too many justify the maxim, It is not hard to fool a man who is willing to be fooled. There is need for this double-barreled caution: Do not be afraid overmuch of being fooled, nor undermuch, for we may be as greatly deceived by believing too little as by believing too much. The worst kind of credulity is sometimes seen in incredulity.

The only credit I claim for myself is the courage to say, "I don't know," as I stand in the presence of the substantial and ever-increasing unexplained remainder of psychic phenomena—that which remains after the severest winnowing, by every reasonable test for coincidence and fraud.

Not a few persons, some of whom are scholars of reputation, have thought it worth while to write me during the past year in order to warn me of the great danger of such an investigation. A new truth is always accompanied with an element of danger; so the birth of a child, but to prevent that birth would be fatal. But are we not exaggerating this danger? Truth is the safe thing; error alone is dangerous. God has made the universe, as it has been wittily said, fireproof, and hence permits man the matchbox to play with—fireproof on both sides of the ribbon line we call death. The universe is one infinite eye. There is a restraining and directing hand

Truth the One Safe Thing.

everywhere. We need not fear; God, in weaving His plan throughout the ages, has never dropped a thread, nor is He dropping one now.

A surprisingly large number of letters warn me against the danger of evil spirits. I have received gratis, postpaid, some two score books and pamphlets written to prove that Satan is the moving power behind the séance-room. In this collection no one pamphlet appears more frequently than that brilliant one written by Dr. Austin Phelps about a generation ago urging this explanation. It does not seem clear why this thought, even when believed, should prevent an investigation. It would be a point gained to prove scientifically that devils are at work on the earth; this would prove the existence of a spirit world and deal a deathblow to materialism. I should think much less of myself were I afraid to enter a séance-room, tho I knew it to be full of devils as the air with bees at swarming-time. A soul with pure intent is inviolable.

"How dare you agree with me?" said a professor to one of his too readily assenting students; "I do not agree with myself." The professor was right and the student wrong. The world has not "achieved." Its "future is before." "Of no use to the world," said Emerson, "are those men who study to do exactly as was done before, who never understand that to-day is a new day."

Narrowing Boundary between Spirit and Matter.

Many steps in the last few years have been taken upward toward the boundary line that separates the spirit from matter. The phonograph that photographs the voice, the long-distance telephone which enables us to hear the voice of a friend tho the ocean intervenes, the wireless telegraph which by waves of ether is a prophecy of conversation with the inhabitants on other planets, the *x*-ray giving us power to look through solids, the kinetoscope that helps us to see events of the past in action—where is the end? Lord Kelvin has discovered that an atom of matter and an atom of ether may

occupy the same space at the same time, and that an electron is so small that it will take one hundred thousand of them to make an atom; and Sir William Crookes tells us that there is such stupendous energy in the radiations from radium, the newly discovered element, that a few grains of it would suffice to lift the entire English navy two miles.

It is in this "new day" much easier to believe that there is an inner universe, that this inner universe is a stupendous vitalizing force through which run streams of individuality, and that he who fully *believes* has the intelligence and power and goodness of this universe to draw on—the inner universe, a network of psychic nerves, touch one, touch all. Thought and feeling vibrate everywhere. No man lives to himself nor thinks to himself; as waves of light are darting everywhere across the ocean of light-ether and nowhere get confused, each object standing out clearly revealed, so in that greater and far more refined ocean of thought-ether each thought is clear, distinct to the receiver-mind which is attuned to the transmitter-mind. We now know that we occupy but a minute corner of the universe, and that there easily may be a thousand laws and a thousand forces of which we have never as yet dreamed. In infinite space there is room for many, many things.

A Network of Psychic Nerves.

The first step in progress is to be willing to say, "I don't know"; and the second step is like unto it, to be willing to be led, empty of theories, empty of preconceptions, by a fact.

Says Huxley:[1] "Science seems to me to teach in the highest and strongest manner the great truth which is embodied in the Christian conception of entire surrender to the will of God. Sit down before the fact as a little child, be prepared to give up every preconceived notion, follow humbly wherever and to whatever abysses nature leads, or you shall learn nothing. I have only begun to learn con-

Huxley as a Little Child before a Fact.

[1] From "The Life and Letters of Huxley," by his son, vol. i, p. 235.

tent and peace of mind since I have resolved at all risks to do this."

And Goethe tells us that when he set about to learn any new truth he first emptied himself of all knowledge, until he could feel as he felt when he began to learn his A B C. Humility is ever the entrance-way to the temple of truth.

I claim for myself in the preparation of this book only these simple virtues, if virtues they be: (1) The humility of a man who knows that he doesn't know; and (2) the willingness to state clearly the exact problem to be solved, content to leave its solution to the trained psychologists of the world, inside and outside of universities—outside, I say, for some of the best psychologists are not so named, are common folks equipped with a knowledge of human nature and good horse sense. This is a problem concerning which the common sense of the fairly enlightened should have much to say. It is largely a study of self, and, to understand it, self-growth is the essential factor. The appeal is largely from experience to experience, and the response is from within. In an art-gallery it is safer to trust the instincts of a lad who has an artist's soul than the most critical judgment of a professor who has perfect knowledge of the mechanics, the technique of painting, but who has not the soul-growth that responds to art. The logician may smile at instinct as that power by which a woman knows a thing is true when it is not; but a musician on its level *knows* that Wagner's "Parsifal" is music; he has contempt for the process of logic by which the logician would convince him, for he has that within which responds as easily and naturally to music as the eye to light or the ear to sound. Tennyson exaggerated pardonably when he said nothing is worth knowing that can be proved.

Every faculty recognizes truth up to the faculty's development, and up to that level the whole domain of truth is credible truth.

What if it be true that we are breaking through into the

next stage of evolution? It is not likely that we shall find that world to be a simple world, but rather one vastly more complex than this. It should in no way surprise us if at first we see weakness and contradiction and all things in confusion. When men broke through into the intellectual world it is easy to believe that they did not find at first a world of sound reason. "Ah," said a disappointed skeptic in those days, "you told us that this is a world of reason; instead it is a world of madness. I judge it by its fruits, and its fruits are folly." The fault was not with the world, but with man's blundering control of it. After tens of thousands of years of effort we have not fully gained the mastery of our reasoning faculties. If the next stage of evolution is the mastery of faculties by which we shall be able to commune consciously with the spirit world, is it unreasonable to believe that the mastery of these higher faculties will prove a more complicated and difficult task than has proved the mastery of the reasoning faculties? The ages of blunders in winning the mastery of the one should prepare us for a hard and long journey and many blunders in winning the other.

The Next a Complex World.

The Problem.

What is the explanation of the tens of thousands of psychic phenomena that are not explainable by any theories of mistake, coincidence, or fraud?

All attempts at intelligent solution now seem to lie in two directions:

1. The *subjective mind* — variously called *unconscious mind*, *subliminal self*, *subnormal self*, etc. While there may be some differences between these terms scientifically speaking, for the purposes of this book they will be treated as identical.

2. *Spiritualism.* By this is meant the theory that refers the explanation to intelligences outside of men living in the flesh, sometimes called *extramundane intelligences.* The

advocates of this theory make the term cover good angels and bad angels, intelligences from any other part of the physical universe, and from human beings who previously existed in the flesh. Human beings in the body are called *incarnate* men; those who have died *discarnate* men.

Formerly it was a very simple question when any psychic phenomena were encountered. They were considered the results of coincidence, or of fraud, or of spirits. Now when we succeed in eliminating coincidence and fraud, we reach only the threshold of the difficulty.

Immense progress has been made by the Society for Psychical Research and other psychologists in the exploration of the subjective mind. Marvels upon marvels have been revealed, with hints often of a far greater domain to be explored —a domain so great and marvelous as to make us stand still with amazement. It is easy to understand why Gladstone said, when accepting honorary membership in the Society for Psychical Research, speaking of the work of the society: "It is the most important work which is being done in the world —by far the most important." It appears that the conscious mind is only a small segment of our spirit selves; the greater part of the mind or soul is below the threshold of consciousness. As the solar spectrum reveals only a fragment of the forces in light—other forces are above the waves that make ultra-violet, and others below that make ultra-red, as all the heat-waves, the chemical waves, the Hertzian waves—so our spirit or mind spectrum as revealed in consciousness is limited. Who can tell how far below or above consciousness extend the powers of the soul?

Below the Threshold of Consciousness.

That much of our inner self remains outside of consciousness is now certain, and it begins to be more than probable that the far greater part of the soul is subjective or unconscious. Wonderful faculties are revealing themselves, as:

Clairvoyance, the power to see independently of the outward organ of the eyes.

Clairaudience, the power to hear independently of the physical organ of the ears.

Telepathy, the power to communicate thought independently of all physical senses, transcending space.

Prevision, the power to transcend time.

Telekinesis, the power to influence physical objects without physical contact.

Self-Projection, the power of a man to make himself visible at a distance.

These faculties and possibly others which are beginning to appear, it so seems—in rudimentary form it may be, in some persons already active in curiously blundering, hesitating, and unsatisfactory ways—throw a flood of light on many of the phenomena that have been heretofore set down as inexplicable or the work of the spirits. The subjective mind as thus viewed is a bough of unblossomed buds—mostly unblossomed.

Rudimentary Faculties for the Next Step in Evolution.

Is it hard to believe that these rudimentary faculties are growing for our next stage of evolutionary development, in harmony with the environment of our objective or subjective nature, or both; and that when developed they will make us citizens of the universe—both the inner and outer—as our present physical senses have made us citizens of this planet? This is man's history, a slow adjustment of himself to his environment.

Let us bear this thought in mind—will not the reader pardon its repetition? Here we are earth-bound and are conscious almost only of those powers that have to do with the earth; but we are passing through an evolution that will make us universal or cosmic beings, and now we have in the rudimentary stage those faculties that will have to do with this next stage of our evolution. In some these faculties in a blundering way are already performing functions, as telepathy, clairvoyance, prescience—is it altogether absurd to believe that there are those among us in whom these powers

have reached the functional stage, some of whom we call geniuses, some prophets, some sensitives, and some mediums?

Gladstone was wholly right: The exploration of the nature and laws of the subjective mind—including the laws that govern its development—is by far the most important work being done on earth to-day. With greater emphasis than Pope thought of, "The proper study of mankind is man"; and the Greek wrote more wisely than he knew when he wrote, "Know thyself."

A Sphinx, this time invisible but far more real, has seated herself at the world's pathway and is propounding mighty riddles, such as we have not heard before. Wo to men if they answer foolishly! Another period of dark ages, another frightful night will overwhelm us and we shall not escape until we make correct answer. Where is our Œdipus? An invisible hand is writing down on the world's blackboard mighty problems—social, political, moral, religious—answers to which we must work out. There is no escape.

An immense gain has been made in this: we know in what direction lies the way of safety, scientifically considered, the way that leads upward; that way is the subjective mind, an open door to the inner world, the world of inexhaustible growth and intelligence; an open door consciously to the few, unconsciously to the great masses. Never did the lines of science and those of Christ's teachings so converge as they do to-day and at this point.

If this book will assist a little in rallying to the Society for Psychical Research the help needed, that it may carry forward in a larger way and more rapidly its investigations, it will serve at least one most worthy purpose.

But let it not be thought that the revelation of the marvelous capacity of the subjective mind solves the entire problem of psychic phenomena. It solves much, but how much remains to be seen.

Spiritualism is by no means fully explained. This also

is a stupendous, vital problem, and must be squarely met, and it will not be solved until thus met.

Long ago a correspondent in the London *Times* put it thus aptly, speaking of the report on Spiritualism made by the Dialectical Society, London: "If it proves nothing else, it proves that it is high time competent hands undertook the unraveling of the Gordian knot [of Spiritualism]. It must be fairly, patiently unraveled and not cut. The slash of an Alexandrian blade has been tried often enough, and has been ineffective."

Spiritualism Still Unexplained.

And the London *Spectator* in its April number (1903) remarks: "The Spiritualists' movement and allied phenomena have yet survived unexplained the attack of every form of evidentiary analysis."

Frank Podmore in his great anti-spiritualistic work, "Modern Spiritualism"—published 1903 and is the ablest work against Spiritualism yet written, comes to the conclusion:

"Whether the belief in the intercourse with spirits is well founded or not, it is certain that no critic has yet succeeded in demonstrating the inadequacy of the evidence upon which the Spiritualists rely."

And he closes his two volumes with this word of warning against too great incredulity in the treatment of the phenomena of Spiritualism:

"There is a superstition of incredulity; and the memory of that discreditable episode in the history of science in these islands [The British Isles], the contemptuous rejection for nearly two generations of the accumulating evidence for hypnotic anesthesia and kindred phenomena, should suffice to teach us that even the extravagances of mysticism may contain a residuum of unacknowledged and serviceable fact. We must not, for the second time, throw away the baby with the water from the bath."

Dr. Hudson says, in his book against Spiritualism, "The Law of Psychic Phenomena" (page 206): "The man who denies the phenomena of spiritism to-day is not entitled to be called a skeptic; he is simply ignorant." And the great scientist, Alfred Russel Wallace, recently said that no more

evidence is needed to prove Spiritualism, for no accepted fact in science has a greater or stronger array of proof in its behalf.

During the early part of last year a work of extraordinary importance was issued by the English press—the posthumous work of Frederic Myers, "Human Personality and Its Survival of Bodily Death." Dr. Myers was most closely identified from the beginning with the work of the Society for Psychical Research as its secretary, and for a time as its president. Recently Dr. Newell Dwight Hillis publicly said that in a century from now this book of Myers will be looked upon as the greatest book of this generation. Dr. Myers, when he began his work with the Society for Psychical Research at Cambridge, England, was an agnostic as to future existence. He did yeoman service in the exploration of the subjective mind—he called it the subliminal—and at the time of his death, three years ago, unquestionably knew more about the entire subject of psychic phenomena than did any other psychologist. For this reason this conclusion of his should carry great weight: *After deducting all that is fraudulent and misleading in spiritualistic phenomena, and attributing all possible to subjective faculties, there still remains sufficient to justify sure belief in actual physical communication with discarnate spirits.*

"Myers' Human Personality."

Of this I am not sure.

But of this I am sure, after a score of years of investigation and having had to do with the mass of frauds that swarm about and batten upon Spiritualism, dogging its every step, there is sufficient to justify the most careful investigation by our best-trained psychologists.

While I found a world of fraud, I saw again and again much which indicated the near discovery of a vast world of most important truths, and now and then I dropped the plummet and touched no bottom.

Spiritualism, so far as I have seen, is a great blundering

attempt to utilize a colossal new force or rather a world of new forces.

Many other and abler investigators have had inexplicable yet strangely unsatisfactory experiences. Professor James, of Harvard, in a letter speaking of an explanation of "The Widow's Mite"[1] incident, says: "The hypothesis of spirit communication is undoubtedly a possible one and simpler than any other, provided one supposes the spirits in question to have been tremendously inhibited in their communications."

An Opinion of Professor James.

It is scarcely an exaggeration to say that of the more intelligent people nine-tenths hear the mention of Spiritualism with a curling of the lip. This disgust is easily explained by the contradictory character and absurdity of the general run of communications attributed to spirits, the degeneracy of many mediums, the darkness and general unsatisfactoriness of the average séance-room, the childlike credulity of many Spiritualists, and, beyond all, the fraud that surrounds the whole subject like an atmosphere.

Let it be borne in mind that the evidence is so great in favor of the spiritualistic explanation of a large portion of psychic phenomena that the Society for Psychical Research has devoted much of its time in the past twenty years to this branch of its investigation—and this under the lead of such presidents as Professor Sidgwick of Cambridge University, Frederic Myers, Arthur J. Balfour (the present Prime Minister of England), Prof. William James of Harvard, Sir William Crookes, and Sir Oliver Lodge. Nearly all of these men, if not all, found it necessary to accept the spiritualistic explanation of certain of the phenomena. Yet there are multitudes of vehement critics who settle the whole question at a single sitting—they know "just how the trick is done." Those who thus settle it are usually men of little scientific training at investigations of this sort, or men who have had scarcely

Settling the Question by a Wave of the Hand.

[1] See Part II.

any opportunity for investigation. They settle it all by an interior process, an inner illumination, by that certain instinct, as already mentioned, that knows a thing is not true even when it is. Yet there is not one of these critics who is not calmly confident of his superiority as a close observer. In this investigation cocksureness is the certain mark of the tyro.

I can not reconcile myself to the spirit hypothesis except through thinking that we are entering a psychic field of investigation that is marvelously complex, and that what we are getting now is but the babble of babes, not because of the lack of the intellectual ability of spirits, but of the lack of ability on both the earth side and the spirit side to handle the forces that make communication possible. A wretched piano might easily make hodgepodge of masterpieces even tho rendered by a Paderewski; so an intellectually shallow medium might readily enough make silly the wisest utterances of Shakespeare or Franklin.

The world is justified in refusing to accept the spirit hypothesis as long as it can find any other reasonable explanation of psychic phenomena. We have a right to require not only clear evidence of communication from outside intelligences, but that this communication must be of a nature that will enable us to *identify* the communicating spirits.

We all know that there is unending chicanery, disgusting fraud; but is there anything genuine? If so, what and from whence? Those are the questions to be solved. Nobody cared whether the message was wise or foolish that Marconi ticked across the ocean. The important thing was that the letter S was ticked across by the one who claimed to have ticked it, and that it was received by the one who claimed to have received it. Those feeble taps proved the practicability of wireless telegraphy. The rest was detail.

Fraud? Yes; but What More?

If but a single communication has crossed "the gulf of silence," and this can be scientifically demonstrated, that fact is of extraordinary interest and of inestimable impor-

tance. All discoveries of the past are as nothing in comparison. The one who demonstrates the practicability of intramundane communication will go down into history as a far greater discoverer than Columbus, than Newton, than Morse, than Marconi, yes, than all combined.

The present generation must work out anew the answer to this spiritualistic problem in the light of all our present psychic knowledge.

The fact that the great majority of scientists are against this hypothesis is not conclusive evidence, for not thirty years ago they were more unanimously against hypnotism.

Opposition of Scientists not Conclusive.

Hypnotism was everywhere denounced as delusion or charlatanry. Even Lord Kelvin said: "Nearly everything about it is imposture, the rest faulty observation." Not thirty years ago I had at my residence several meetings, inviting representative men, physicians, and other professional men, and had Prof. Edward Payson Thwing give exhibitions of hypnotism under test conditions. Some scientists whom I had invited would not come; they pooh-poohed it all as delusion or fraud. It was only after repeated demonstrations in the hospitals of New York and Brooklyn of the hypnotizing of patients who were to be operated on that we could get New York scientists to treat the matter seriously. Now, who doubts hypnotism? A quarter of a century shows a complete change of front by scientists. They made a mistake once; why should it be thought impossible for them to make a second mistake? Galileo tells how the scientists at Padua refused to look through his telescope when he offered them a chance to do so, saying that it was humbuggery.

Science shows herself in an unfavorable light when she attempts to browbeat us out of the evidence of our senses, and is in the last degree unscientific when she refuses to investigate multitudes of well-authenticated facts.

Science should move in this matter with great deliberation, but move. The subject is worthy of it. The phenom-

ena should be subjected to the most severe critical tests, put through the furnace, heated seven times, of critical investigation—this by that class of scientists who have learned to do accurate thinking, accurate work along the lines of modern psychology. Scientists can never recall too frequently the fact that all beliefs, in their early history, were contradictory and ran wild: Astronomy ran to astrology, chemistry to alchemy and many other chimeras, hypnotism to every sort of humbuggery. Healing by suggestion is still in its chaotic crazy-quilt state. It is just what we might expect of Spiritualism, if it be true, that it also must pass its crazy-quilt period.

Science Should be Conservatively Radical.

The Church also must have care. There is a real danger lest in its zeal to get rid of spirit communications it gets rid of the Bible itself. If the power to communicate between this and the spirit world be a fact, the remedy is not to deny it, but to understand just what it is and what are its laws, and to bring it under control. If true, we may rest assured that it will not in the end work harm, but good; truth matches all around. It is not well in an *a priori* fashion to deny it and assail it.

Nineteen hundred years' removal from the spirit phenomena of the Bible and the men who witnessed them and vouched for their occurrence is imposing a greater and greater strain upon faith.

Apply the claims of Spiritualists to the facts in the Bible hardest to believe—hardest for scientists to believe—the facts of the birth and resurrection of Jesus. If certain phenomena which I have seen in the séance-room, and which I have not been able to explain by any hypothesis of fraud or coincidence, stand the fuller tests of scientific investigation, it will become scientifically easy to believe that a supreme spirit, as was Jesus, came down into the flesh, as did He, and was able to lay down His life and to take it up again.

Says Frederic Myers:[1]

"I venture now a bold saying; for I predict that, in consequence of the new evidence, all reasonable men, a century hence, will believe in the resurrection of Christ; whereas in default of the new evidence, no reasonable man, a century hence, would have believed it."

Let us not be alarmed. It is one thing to master Spiritualism; it is another thing to be mastered by it. Spirit communications may be true—communications from good and from bad spirits—and yet much of the teaching known as Spiritualism be untrue. The religious thought that goes under this name is one thing; belief in communication between the spirit world and this is another.

Yet is there not a real danger that in trying to build a tower to the spirit world we may have for our pay another and worse babel of tongues—this for a while? If this be a danger, is it not possible to avert it?

But let us beware lest we give occasion for future generations to say also of us, THE STONE THE SPIRITUAL BUILDERS REJECTED HAS BECOME THE HEAD OF THE CORNER.

[1] ("Human Personality," vol. 2, p. 288.)

PART I

HINDERING DISPOSITIONS AND OPINIONS

An auto-suggestion may be as hurtful to sound reasoning when it is against as when it is in favor of an hypothesis.

"My supposed opponent and I are like two children who have looked through a keyhole at the first few moves in a game of chess,—of whose rules we are entirely ignorant. My companion urges that since we have seen only 'pawns' moved, it is probable that the game is played with the pawns alone; and that the major pieces seen confusedly behind the pawns are only a kind of fringe or ornament of the board. I reply that those pieces stand on the board like the pawns; and that since they are larger and more varied than the pawns, it is probable that they are meant to play some even more important rôle in the game as it develops. We agree that we must wait and see whether the pieces are moved; and I now maintain that I have seen a piece moved, altho my companion has not noticed it. The chessboard in this parable is the Cosmos; the pawns are those human faculties which make for the preservation and development on this planet of the individual and the race; the pieces are faculties which may be either the mere by-products of terrene evolution, or, on the other hand, may form an essential part of the faculty with which the human germ or the human spirit is originally equipped, for the purpose of self-development in a cosmical, as opposed to a merely planetary, environment."—FREDERIC W. H. MYERS, "Human Personality," vol. i., pp. 93–94.

I

WAYS IN WHICH SOME SPIRITUALISTS PREDISPOSE INVESTIGATORS UNFAVORABLY —HINDERING DISPOSITIONS AND OPINIONS

1. That they are too credulous.

A prominent New York lawyer has a wife who is a "sensitive," or medium. The husband is a man of undoubted veracity and has occupied in the city a high judicial position. The wife is what is called a trance medium, but she never gives public sittings and is reluctant about giving any sittings except to members of her family and at times to intimate friends.

It has been my good fortune to be admitted to the confidence of this family and to have received from them not a little help in the making of this book, as will appear in several chapters.

As this lady has requested that in no way shall I so use her name or that of her husband as to identify them before the public, I shall speak of her as Mrs. Judge C——, and her husband as Judge C——. The reader must take my word for it that both the judge and his wife are persons of high standing, of intellectual force, and of unimpeachable veracity.

A Spirit Detective.

Judge C—— informs me that at one time he asked the "spirit control"[1] of his wife whether a medium who was having materializations at a certain place was fraudulent or not. The spirit control said, "I will attend a séance and see." In a few days he reported that he had attended and found part of the phenomena genuine and part fraudulent, and explained the way the

[1] The spirit that is said to control a medium when in a trance or semi-trance condition.

fraudulent ones were performed. Knowing nothing of this until afterward, I made my own investigation of similar manifestations through another medium and discovered that this kind of fraud was there committed in the way that the spirit control said that he saw it done.

At a circle given by this materialization medium, I saw a form appear that was recognized by a business man present as that of his wife who had lately died. He took the form by the hand and kissed her, and then introduced her to the circle. No less than ten other forms were recognized by different sitters as those of departed members of their families or of friends. Many in the circle were affected to tears, and yet all of these so-called materializations were the medium herself. If she desired to impersonate one whose stature was less than her own, she would walk or glide with knees more or less bended; or if a child was to be represented she would move about awkwardly on her knees; if the one to be impersonated was taller than herself, she would make use of a wire bust that fitted the shoulders and made her seem nearly a foot higher than her normal height. Such trickery, with the paraphernalia of white gauze, false faces, etc., in a room nearly dark, makes it easy to deceive the eyes, especially when the emotions are deeply stirred.

At a circle of another medium it was announced that L—— was present and would materialize for his wife. There was a lady of this name in the circle, whose husband was in the spirit world. She was much surprised when L—— appeared in front of the curtain in full military uniform and with the stars of a major-general and she was called to the curtain "to greet her husband." Her husband had never been a general nor had he been in the army at any time, but there had been a prominent major-general in the Civil War of this same name. Evidently a mistake had been made; the wires had gotten badly crossed, either upon this side or upon the spirit side. But Mrs. L——, who was a spiritualist rooted

The Spirit Wires Seem Crossed.

and grounded in the faith, just the same *after* the sitting as she was before—probably took no more precaution than before against error or deception.

At another circle it was announced that a near relative of mine was present. When I asked if he had any way of identifying himself, he said, through the control, that shortly before he had died he had assumed a serious obligation—describing the obligation. This was true; but with a little detective work I discovered that at a few sittings previous to this one this same control had cross-examined a friend of mine and had got this identical bit of information.

I attended a circle at which a husband was called up to the curtain of the cabinet by the "spirit" of his wife. She said to him: "Dear, we on this side are much concerned for our medium and I want you to help her. She worries so greatly on account of the mortgage that is on her house, and this worry depletes her psychic force to such a degree that I fear I can not come to you any more, and this will so grieve me. Now, my dear, I want you to do me a favor—to-morrow pay off her mortgage, won't you?"

"Yes, darling, if you wish it."

"Thank you, thank you, dear; I do wish it, as this will make it easy for me to come to you hereafter."

And the faithful in the circle all praised the husband as affectionate, soft-hearted, and the spirits rapped in approval.

Yes, but there is a softness of heart that reaches upward, too often, to the brain.

In November, 1903, there was a court trial in New York State at which the assignments of several life-insurance policies were set aside by the judge. The assignments had been made by the late well-known New York lawyer, Luther R. Marsh. It will be remembered that Mr. Marsh was shamelessly duped by the medium, Mme. Diss-Debar, as was revealed in the exposure that took place in newspaper and

court in 1888. At the trial in November last a Mr. Huyler, the husband of medium Huyler, testified:[1]

On the day Mr. Marsh transferred the policies he and his wife had gone to Mr. Marsh's room, where Mrs. Huyler claimed to hold communication with the spirits, and told Mr. Marsh there was a terrible uproar in spiritland because he declined to transfer the policies. She told him that his spiritualistic wife, Adelaide Neilson, was tearing her hair and weeping reproaches upon him.

His wife, Mrs. Marsh, was acting in the same fashion, and his deceased father-in-law, "Sunset" Alvin Stewart, was exceedingly wroth.

Mr. Marsh was alarmed at this manifestation of spiritualistic displeasure, and agreed to transfer the policies. At the last moment he hesitated, and claimed that because his will was made out he thought it better to postpone the matter a little while; but Mrs. Huyler insisted that he go across the way to a lawyer's office, and he did so.

While he was gone Mrs. Huyler admitted that the trance was a "fake" and said that she wanted to get all she could from "the old fool" before he died.

Mr. Marsh returned to the room presently and assured her that the transfer had been made as she desired.

As soon as this evidence had been given by Huyler, Justice Marean ended the proceedings.

"This man is a thief and a fraud," he said, turning to Huyler, "and he acted the part of a thief when he and his wife conspired to secure these policies by the means he has just related."

Poor Marsh! We do well to believe in religious things, of course; but with our religion we should have sanctified common sense.

Blind, unthinking belief is as objectionable as blind unthinking skepticism, and is sometimes dangerous.

Honest skepticism need not be antagonism; to avoid antagonism it is not necessary to "spill over on the other side." One who is willing to be fooled is easily fooled. Barnum was right: a large portion of mankind place themselves in a mental attitude that makes it very easy to humbug them. But, as says the poet, the right to be a fool is "safe from all devices human." These psychic cobwebs have tangled the feet of even many an intellectual giant, and the shrewdest

Willingly Fooled an Easy Dupe.

[1] Quoted from the New York Times, November 26, 1903.

experts need to sail these mystic seas with sharp eyes and level heads, for many here have lost their bearings.

We can not repeat too often to ourselves in these investigations that this is a question that should be approached with coolness, with judgment, with deliberation, not with preconception or prejudice in favor of or against, for what we expect to see we are apt to see. An earnest wish plays pranks with our senses, making us "see substance where there is empty nothing"; and the reverse is equally true. We should always remember that some of us gravitate easily toward certain facts, others against them; it is a matter largely of initial momentum, temperament, education, character.

2. That they are too ready to believe in the Supernatural.

Men feed on superstitions as greedily as little children on bonbons. We nearly all dearly love the marvelous. It is bewitching to the average man, giving spur and loose reins to a heated fancy, changing affairs of the imagination into imaginary affairs—there is a vast difference between these two. The desire to commune with existences thought to be "beyond nature"—an unknown *mundus intellectuum*—is a deathless hunger. This, when it becomes morbid, makes us ready to leap clear over nature and nature's laws and gulp down the most impossible stories. Admit the supernatural, then anything becomes possible.

There is nothing supernatural but God — He is back of but not contrary to nature. Natural law rules wherever intelligence is—alike on both sides of the grave. Heaven and earth may pass away, but not one jot nor one tittle of law will cease, for law is an expression of the nature of God. Why should the getting rid at death of these outer husks change our relations to nature and nature's laws? Doubtless at death we get rid of our coarser environments—those

Nothing Supernatural but God.

with which the physical senses have to do; but these senses and environments are the shadows of real substances, and the substance answers to its shadow.

Whatever the spirit world is, we may rest assured that we shall find it natural, in no way a contradiction of true common sense or true reason. We can not any more there than here get warm before a painted fire, nor satisfy hunger with a painted feast. Yet thousands of Spiritualists seem to expect the world to believe that the ghosts of Beecher, of Franklin, of Shakespeare, can appear at ten thousand circles in different parts of the world on the same evening, and if need be at the same instant of time. It may easily be that there are a thousand laws of nature of which we know nothing; but were there a billion it is only reasonable to believe that no two laws will be found anywhere in the universe, on either side of the death line, that contradict one another. The universe is, as its name implies, a unit. One, supreme Reason, consistent and unchangeable, governs it. Belief in this is part of the granite foundation that underlies all things. Disbelief in it is the way to the insane asylum.

The wife of a sea captain told me that once when on shore she went into what is called a "fool's world," where things are so arranged by machinery that the floor and sides of the room, furniture, pictures on the wall, table, lamp, pitcher, tumblers, turn slowly upside down, while the chair on which you sit remains right side up. She said she had never been seasick in her life, altho very frequently upon the ocean in the stormiest of weather, yet, strange to say, when in this "fool's world" she became seasick, altho she knew all the time that she was sitting still and all the other things were turning round, each screwed fast to its place. That foolish section of the Spiritualist host who are ready to believe anything that comes from the cabinet must expect to encounter incredulity and at times disgust when they run against the common sense ingrained in mankind. But when

belief in the supernatural becomes a disease, it is past the reach of all argument and generally of all medicine.

3. That they constantly confound the workings of the subjective mind of the entranced medium with the workings of spirits.

From out of the subjective mind come hysteria, ecstasy, much of what passes for obsession, somnambulism, hypnotism, much of so-called witchcraft, clairvoyance, clairaudience, secondary personality, and we know not what else. In investigations of this sort, the first of all things that we should know is, as Kant put it, the faculty of cognition and the sources of knowledge which lie within it. A mechanic is wiser than are we. His first concern is to know his tools; then he goes to work. But we go to work too often to master the world of psychic phenomena before we have learned anything of the tools of the mind that have to do with this phenomenon.

The Power of the Subconscious Faculties.

Of two ways to account for a phenomenon, the simplest that explains all of the facts should be adopted—*all* of the facts. With our present lack of knowledge, Spiritualists are not justified in settling these phenomena offhand—any more than are Antispiritualists.

Who among us can give an explanation of the following personal experience? One day while asleep I dreamed that I saw a battle, I saw the maneuverings of great armies, heard the cannonading, many people were killed, the battle continued for a long time; then one of the armies retreated, and I saw the field covered with dead and wounded, and the dead gathered and buried. I awoke and was told that not more than half a minute before a gun had been shot off out in the street. That gun evidently started my dream, in which were crowded the events of hours. At times when we are not asleep a loud noise will start the imagination into action, and seemingly in an objective way many objects will

appear to us, and appear so real that it is impossible to distinguish between the subjective and objective. Besides, who can limit the strange things that may happen, if it be true that there is some power within us in certain normal or abnormal states that even enables us to project ourselves so really that we become apparent to the physical senses of others and see and hear things at a great distance?

What are we to do with facts of which the following two are typical?

Apparitions before and after Death.

An aunt of mine died suddenly at midnight in a house in which I was resident. Her son-in-law, living on a farm two miles away, at about the time the aunt died, went for water at a spring some distance from the house. He saw standing by the spring a well-defined apparition of this aunt. He knew nothing of her illness. Imagination, coincidence—possibly. Many facts like this one are given by The Society for Psychical Research, verified as carefully as possible.

Take this other typical fact: The son of a clergyman at his home in Illinois was playing on the floor with his four-year-old son, who, pointing to the ceiling, said: "Dada, look there!" The father looked up and saw with perfect clearness his own father looking at him. A comparison of time showed that this was *three hours before* the death of the elder father in Kentucky, the son being wholly ignorant of the illness of the father. As the apparition was first seen by the child, there seemed to be no possibility of hallucination or any known operation of telepathy; and, as the father was not dead, how does Spiritualism supply the certain explanation?

Should not Spiritualists also apply to themselves the words of Shakespeare: "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy"?

4. That they are too flippant.

Huxley, after attending a séance, said the trivialities seen and heard at these circles had but one good result: they sup-

plied a strong argument against suicide. I heard at a circle a spirit jokingly invited to be present at a Thanksgiving dinner. He said he would be there, as he always liked turkey and cake. This produced a hearty laugh, in which the "spirit" joined. This kind of exhibition will never convert to Spiritualism the sober-minded, the men of judgment. The most sacred instincts of the soul are against it.

If Spiritualism be true, it is easy to believe that it is a fundamental error to have sittings for fun; that the kind of heart you throw into the spirit world determines the kind of spirits that come after it; that in the psychic realm like draws like.

There is much sound wisdom in these words I heard at a circle from one who was said to be a spirit:

Danger of Frivolity at Sittings.

"Friends, some who come here and who believe in Spiritualism do not take these communications seriously, but as a matter of amusement. This is wholly wrong and hurtful, making it exceedingly difficult for developed spirits to communicate. Remember, we spirits are in a world where thought and feeling have dynamic force. You are in a coarse physical world and are not so subject to these influences. You make a mistake that is injurious to yourselves in not knowing the laws of spiritual attraction and repulsion. You should develop a consecrated spiritual life. A frivolous spirit in the séance-room opens the door to spirits that you may find it hard to get rid of. Beware of having fun with what you sometimes jestingly call the Devil; he has in every way the advantage. He doesn't need to mark the cards to read them, nor run lead into the dice to make them turn to his guessing. No! life is no joke, either on your side or on ours. Spiritual development is the result of a serious purpose.

"Remember, you are living in a world largely of effects; we are living in a world of causes, and also of effects from higher worlds. All things of importance in your earth life begin on this side and are carried into execution under our

direction. There are many spirits who are frivolous and truculent; some are simply mischievous, some mean harm. Death has not radically changed their characters. Good character is a matter of growth. If you give the conditions, some of these spirits will wheedle you, flatter you, bamboozle you, making you believe that they are anybody you ask for—your child, sister, or mother, or Shakespeare, or St. Paul. You are easily led captive by your foolish vanity.

Character a Matter of Growth.

"The greatest of all forces in the spirit world is goodness, which holds the evil spirits in control, but not against their will, except to prevent injury to others against the consent of those others. If you give the conditions for them to enter the sphere of your life, we can not keep them from entering, nor keep you from harm.

"Friends, hear me: Do not come to the spirit circle through mere curiosity or to have some idle talk with departed friends. Come with a sincere desire to get good, and good will come to you; otherwise, I entreat you not to come."

The time may come when Spiritualists will enter circles only after fasting and prayer. When that time comes, it may be that a chief argument for skepticism will be removed.

5. That they are too ready to accept foolish or hurtful utterances from the séance-room.

The world will not soon forget the mad doctrine of "soul affinities" which quickly degenerated into free love, the teachings that the "Bible is a book the world has outlived," that "God is not a person, but a principle," that "men are parts of God," that "it is folly to talk of Christ as a sacrifice for sin." The spirit world was made responsible for these and many other like teachings. Of course many Spiritualists, quite likely a large majority, did not accept these utterances. But a large portion of the outside public to this day believe that these are the teachings of this "cult."

At only a few circles are heard even now expressions

of fervent love for God, reverence for things sacred, expressions of meekness, of true piety, of self-abnegation.

Why should this be? Many leading Spiritualists have told us that Jesus was chiefest of mediums, and so have many spirit controls. If this be so, then why should not Spiritualists reverently hearken to the utterances of this prince of mediums concerning the inner life of the spirit world?

If "Jesus was Chiefest Medium," Hear Him.

I listened one evening to one who I was told was an exalted spirit. He said: "Listen to what this Jesus said. He spoke what He knew. He came down from the higher realms, far higher than the one I inhabit. He is an exceedingly great spirit, a bright light, who came down to materialize on earth. He had power to give up His life and to take it again. Read carefully and understand His words. We here feel His influence but do not see Him; He is a mighty power to lift up mankind in the flesh and out of the flesh."

Yet again and again I have heard Jesus spoken of lightly in the séance-room as "good enough for the age in which He lived"; as the Boston merchant who, after reading Shakespeare for the first time, confidently assured his friends that he did not believe that there were a *dozen men* in all Boston who could have written these plays, so these people are sure that there are some to-day—possibly not many—who excel Jesus in wisdom and in purity of life and spiritual power.

Even from the standpoint of Spiritualists there is a prodigious likelihood against the infallibility of spirit teachings. Let Spiritualism be so presented that the world will understand it to mean clean manhood and womanhood, love to God and man, God a person supreme and Father over all, and Jesus Christ His embodiment on earth, and the pathway of Spiritualism will have removed from it some of its chiefest rocks of offense and stumbling. I have in my notebooks

Spirits' Teachings not Infallible.

many records of what I have heard which bear testimony that *some* of the teachings in the séance-rooms are in harmony with these better thoughts. The following are typical:

QUESTION FROM CIRCLE: "Why does not the spirit world prevent the miseries that are pressing so hard upon this world, and have for myriads of ages?"

ANSWER: "The spirit world is doing everything to prevent these miseries that it possibly can without infringement upon the free agency of the individual on earth. It is a fixed law that can not possibly be evaded, that each individual is free; his individuality can not be invaded without his consent by even the most exalted spirits. Then, did we interfere unnecessarily in your world, it would simply end in a greater tangle. A law of your nature requires *you* to think out very largely the answers to the problems you encounter; it is your education. It is not well for the stomach that its food be predigested for it, except now and then to help it over difficulties too great for it. The same law holds for the soul."

"Predigested Thought" not Always Best.

Again: "You are not always to sing about the sweet by and by, but the sweet now; as Jesus said, Sufficient is the day unto the necessities for it, and each world until you reach it. Let there be gladness without frivolity, seriousness without despair. Friends, sufficient is one world at a time, one home at a time, one moment at a time; and fill that world, that home, and that moment with good, holy thoughts and good service, and then the great Father in His own time will bring you to the other worlds.

"If a man worships a little God in a little city with a few people, he becomes a little man and his God is a little God. But if he worships a God who is Himself the embodiment of the sacrifice of service, who loves all, and is to be found in all, and interpreted by all events and all things, all of which work together for good, such a one is a large soul; for as a man thinketh so he is."

6. That they are too apt to denounce skeptics as hostile when these skeptics are engaged in making only honest investigations.

It is foolish to tell men: "You must believe before you investigate, as your unbelief shuts the door against spirit communication." This is a closed circle: Must believe before you can investigate; must investigate before you can believe. The other world is to this world a foreign country, a hinterland, or rather a foreland. If one comes to me claiming to be a spirit messenger, I have a right to ask for his credentials. I must not be denounced as of a skeptical temperament because I so ask.

Did Col. Robert Ingersoll Materialize?

At a circle Wilson MacDonald, the well-known sculptor, said in my hearing: "This thing of spirit return I know to be true. After my old friend, Robert G. Ingersoll, had died, he appeared to me at a circle in this same room in materialized form. He said to me: 'Mac, my old friend, I am glad to see you. You know, I believed nothing in this, but now here I am.' I looked him all over, then I said: 'Colonel, this surely is you; it *is* you. How glad I am to see you!'"

However certain men like MacDonald are in their belief in Spiritualism, it would be the height of absurdity for them to expect men of the temperament and beliefs of an Ingersoll when he was in the flesh to believe in spirit return without fullest proofs. The opposition to investigation exhibited by some mediums and other Spiritualists is simply dogmatism and intolerance in a new dress. It is far removed from the spirit that frees itself from all predisposition, prejudice, bias, —from Huxley's spirit of the little child sitting before a fact interrogating it.

There is much food for thought for this class of objecting Spiritualists in this talk directed to me by a "spirit control":

"Sometimes I almost grow weary at the little progress

which seems to be made toward bringing the race of men to understand the possibilities and certainties of spiritual communication. I have worked for many years giving a very large portion of my possible service to this work—service that I have taken from other and very important employments in the spirit world. But I see that men can not get at this truth except by growth. It is not arbitrarily to be seized. You yourself have forcibly expressed this truth in your little book on 'Evolution,' a copy of which you sent to our instrument and which she read in my hearing. As you say, we can not understand a spiritual truth unless we grow to it. How can an artist understand the beauty of a picture until he develops up to that stage of beauty? Progress will be made toward these divine truths only as the human race grows the faculties by which these truths are comprehended."

A "Spirit Control" Grows Weary of Our Dulness.

We surely can lay it down as axiomatic that there is no truth in the universe, on either side the grave, that will deprive man of the right of judgment.

> "The One that worketh high and wise,
> Nor pauses in His plan,
> Will take the sun out of the skies
> Ere freedom out of man."

Spiritualists, however certain they may be that they have the truth, must learn to have patience with honest unbelievers. Scoffers are an entirely different class of people and need be given no attention; but for the former class spiritualists should strive to imitate the spirit shown by a London picture-dealer, who had some works of art for sale which he claimed were by "old masters"—his advertisement assured the public that "dissentious skeptics can have every satisfaction."

7. That they are too unwilling in many cases to permit the application to psychic phenomena of real tests, and in nearly all cases too neglectful or unskilful to supply such tests.

Much more is expected of Spiritualism than that it be able to stand a trial by jury; this for two reasons. The phenomena often take place in a dark room, usually the investigator is not permitted to touch the materializing forms, nor is he permitted to make necessary tests to discover whether ventriloquism and other of the arts of the conjurer are used. Then, the phenomena are contradictions to the ordinary ongoings of nature, or at least to our common observation of these ongoings. To such phenomena we must apply something more than the ordinary rules of evidence. It is not altogether unreasonable that they be required to stand extraordinary tests of demonstration. As long as any other reasonable theory than that of spirits will explain the phenomena, this one will not be accepted by the average man. There is common sense in this requirement. If a witness says that he saw a man steal an overcoat, he will be much more readily believed than if he says he saw a man take off his arm and put it on again. It is not quantity of evidence that is now required of Spiritualism; it is quality. There has been gathered a prodigious quantity of facts vouched for by honest persons, but the test conditions applied are generally most insufficient.

Extraordinary Evidence not Unreasonable.

I would rather have the testimony of an expert who had seen the phenomena one time than that of a non-expert who had seen the same phenomena a score of times. An expert is one who knows what to look for, and can see clearly and can so express himself as to make you see what he saw. The faculty of accurate observation is an exceedingly important but rare faculty—very, very few possess it. In addition, these qualifications in a witness of these phenomena are necessary: honesty, spiritual insight, unfaltering courage to

deny or accept what is presented in obedience to conscience —to tell just what he observes—the truth, the whole truth, and nothing but the truth.

The burden of proof lies with Spiritualists who assert things that are contrary to the common experiences of mankind. And it is to be remembered that it is a lazy man's hypothesis that refers to spirits everything in the séance-room that is difficult to understand. Spiritualists must reverse their methods. They now usually block the way to investigation; they should *lead* the way; they should give weight to the following demands:

Spiritualists Should Make Investigation Easy.

1. That every medium stand a critical examination as to his or her mediumship, and that those who stand such examination be given certificates, which certificates are to be on exhibition in the séance-room.

2. That leading Spiritualists have nothing to do with a medium who will not submit to such conditions as will make fraud impossible. These séances must not be only *upon-honor* affairs. The requirement should be carried even so far as to recognize that it is not reasonable for a materialized spirit to refuse always to permit himself to be led back to the cabinet, and with arms about him, to dematerialize.

Turn on the searchlight of critical investigation in all fulness. Insist that everything be done in the open that is possible to be thus done—in full daylight.

If fraud is discovered, let exposure be public and unpitying, no matter whose feelings or interests are hurt.

Will not mediums permit a word of exhortation from a well-wisher? Be content to fail. If you can give only little phenomena, say so. Do not determine to give more phenomena than any other medium or satisfy morbidly increasing desires for more and more. Be just what you are. If you can't be a loaf, be a slice, be a crumb; be honest. And do not be oversensitive or too impatient for recognition of what you deem your just claims, or for your reward. Re-

member, idealists and reformers do not get their pay every Saturday night; in the Hall of Fame books are not promptly posted. A wit once said of Horace Greeley: He made and unmade more Presidents than any other man living, and his reward "was permanent Secretary of the Exterior, in charge of the thermometer." As Luther passed through an ante-chamber to face the Diet at Worms, George of Freunsberg, a brave German knight, placed his hand on his shoulder, saying:

"Little Monk, you are about to face what neither I nor the bravest soldier, whose trade is war, ever faced on the battle-field. If thy heart is right and thy cause is just, go on in God's name and He will not forsake thee."

If Spiritualists *know* that they have a vision others have not; if it can be said of them as Cromwell said of his army, They know what they want and love what they know, they can afford to be patient and brave, remembering the words of John Fiske: "Keep pegging away; this is not an overintelligent age." The swine dominates in the average man, and we know the hog—his ears are pulled off to get him to the trough, and his tail to get him away.

II

WAYS IN WHICH SOME NON-SPIRITUALISTS PREDISPOSE THEMSELVES UNFAVORABLY —HINDERING OPINIONS AND DISPOSITIONS

1. That for intelligences who belong to another world and are back of our consciousness and beyond the control of our laws and police and public opinion, to be permitted to interfere with the affairs of this world would endanger our free-agency.

This interference is denounced as "control by a superior force," an "impertinence," a "battering down of the accustomed order of things," the application of "a spiritual dynamite to our ideas of the universe, of God, of our relations to our fellows," "a general disintegration and unhinging of our free will as applied to ourselves and the affairs of earth."

If all this be true, the objection is conclusive, for that which destroys free will destroys liberty, and with that gone, nothing in existence is worth the having; hence, as the universe works for good, the spirit hypothesis must be erroneous.

Each Individual a Free Agent.

We come into consciousness, says Emerson, on a stairway. It is for us to say whether we shall go up or down. Good is the free will choosing of what is right; evil is the free will choosing of what is wrong. No dagger can injure my individuality except sin; and no hand can wield that dagger except mine.

> "Stone walls do not a prison make,
> Nor iron bars a cage."

The subjection of the higher nature to the lower, the lack of love for our fellows, for truth—these are bars out of which our prisons are made. We can not think, try as we will, of

this being otherwise on either side of the grave—that is, if we really think.

As there is but one God, the moral universe must be a unit. Its framework is truth, goodness its steel skeleton. Rust can never corrode it; fires never melt it; age never cause decay, nor weight bend it.

No one living on earth can affect the character of another except by the other's consent.

Christ met two blind men who desired Him to cure them (Matt. ix. 27–31): "Believe ye," said He to them, "that I am able to do this?" This was not idle talk, no device for compliment, but an effort to secure the active consent of their subconscious mind. This real self, which dominates in us all, replied: "Yea, Lord." When He had secured this free consent of their unconscious minds, He said, "According to your faith," your free consent, "be it unto you"; and He added: See that you do not speak of this before others, for they may deride your credulity and lead you to doubt the reality of this cure, and thus your consent will be weakened and you relapse. There was not a single thing done by this Ambassador from the spirit world, Christ, in violation of the free-agency of these blind men.

Intramundane Communications in Bible Times.

When Christ and the apostles lived, spirits held direct communication with earth. Moses and Elias, who had passed from earth hundreds of years before, were with Christ on the Mount and talked with Him about things that were shortly to take place at Jerusalem. Angels rolled back the stone and met the women at the sepulcher, and came to Paul and Peter in prison. In what way did the spirit communications violate free will? After the days of the apostles, spirit communication became largely a memory, a tradition, an argument. Was this loss of spirit communication necessary? If spirits once communed without injury to man's liberty, why not now, and now as then supply such facts as proof of the existence of the immaterial world?

Why should it seem unreasonable to us that there are intelligences immeasurably above us who are producing great results on earth, back usually of our consciousness, in harmony with the laws of evolution and of free-agency? Why is it necessary to believe that this is the first series of evolution? Is it not more reasonable to believe that there has been a countless series of them? Eternity is a long while—no beginning, always an eternity, count from when you will, count forward or backward. Who can think of a past eternity in which nothing took place? May there not be spirits who have been evolving billions and billions and cycles of trillions of years? Is it unthinkable—were we to accept the theory that Christ was not God—that one of these developed spirits knew how to materialize as Christ did, and came into this world having power to lay down His body and to take it again; that He came down from the Father, to reveal the Father and exalted spirit life to man? It is not what God *has* that makes Him God, but what He *gives*. It is not the power a spirit has over us that makes it an exalted spirit, but his ability to unfold the free individuality of those below him. It is compassion, love, that is the measure of greatness in the inner world; and compassion, love, work not toward bondage, but toward freedom. The truth makes us free. It is this spirit that dwelt in Him that makes the life of Jesus the gentlest memory of the ages; and this that makes that memory age toward youth—

Was Christ a Materialized Spirit?

> "The ages sweep around Him with their wings,
> Like angered eagles cheated of their prey."

Here is a curious incident which I witnessed in a séance-room. In the circle was a Mr. L., whose wife was dead. Mr. L. was an ardent Spiritualist and was having a conversation with what purported to be the spirit of his wife, when we heard from the cabinet a protesting voice, saying, "Don't,

don't!" and the voice of a "negro spirit" known as "Aunt Eliza" began talking, and it appeared that Aunt Eliza had crowded out the spirit of Mrs. L. Mr. L. protested, telling Aunt Eliza she must not do this, and the following conversation took place:

Aunt Eliza: "Oh, I wanted a chance to talk."

Mr. L.: "But my wife was talking first, and you have a chance to talk every evening, and my wife has not talked for four weeks."

Aunt E.: "It is all right."

Mr. L.: "But it is not all right; my wife always was considerate, modest, non-assertive, yielding. It seems that you use brute force on your side as well as do mortals on this."

Aunt Eliza held the fort, but when she left she was curt and did not come back for weeks.

Was This a Conflict of Spirits?

If this was really what it claimed to be, a conflict of spirits, it seems that spirits retain their mentality, character, individuality, in crossing the death line, and the outer nature there as here can be dominated—the *outer* nature, but not necessarily the real, the inner nature, the true self. The individuality can be dominated neither here nor there. It is the universal teaching in the séance-room, as far as my experience reaches, that man after death still has a body—an outer and an inner nature, a "spirit body," far more sensitive, subtle, and refined than the one he had on earth, invisible to earthly eyes, but as real as earthly bodies. The outer nature there as here may be oppressed, but the inner nature—the true self—there and here is forever inviolable, *except by consent.*

If Spiritualism will be able to carry out the purpose that so-called spirits claim for it, in the near future other intelligences than men in the flesh will participate in a large effective way in human affairs—foreign intelligences who are not subject to earthly control in the same way as are earthly in-

telligences. "Catch me if you can," said the dying Socrates to his friends.

Interference of Foreign Intelligences in Earthly Affairs.

The breaking into this world of another world of intelligences who shall have influence over but not be responsible to us is a startling suggestion. To believe ourselves to be in the presence of other folks, folks who have not bodies as have we, and whose power we can not gage, confuses and dismays us.

A lawyer was told by his client, who was a Spiritualist, that he had been visited by Gabriel in a dream and told certain things. "Very well," said the lawyer, without looking up, "subpena Gabriel." Yes; but how enforce your subpena? Says Shakespeare's Hotspur, in reply to one who boasted that he could call "Spirits from the vasty deep,"

> "Why, so can I or so can any man;
> But will they come when you do call for them?"

We are asked to establish relations with foreign powers, with a foreign world. What is the bearing of those powers toward us; what are their intentions?

But is this a correct statement of the case? Is it not the purpose of Spiritualism simply to make known to our consciousness a relationship that already exists, not to create that relationship? Is it true that these spirits are not amenable to law, to the higher, the real law that governs—a law far more effective than ours, neither coarse nor clumsy, a law that never fails in its execution? The higher intelligences control absolutely and prevent the lower from working harm, except to themselves; and even the self-inflicted harm, in a broad way, they overrule. The potent part of this foreign power is friendly.

I repeat, the visible participation in earthly affairs of outside intelligences is not new. The two men who visited Lot had power to pull Lot inside the door and close the door and strike with blindness the citizens outside, and yet these

two men were not amenable to the laws of Sodom. So Jesus was taken in the spirit and carried to the mountaintop and to the Temple; an angel struck helpless the band of Roman soldiers at the sepulcher, and spirits opened prison doors that had been closed by the governmental authorities and set free Paul and Silas. The spirit world *does* participate, so this argument proves so much that, if true, it would compel us to let go many things that we already religiously believe. As says Milton:

> "Millions of spiritual creatures walk the earth
> Unseen, both when we wake and when we sleep."

In our blindness and conceit we greatly overestimate our power of control on this earth. It is altogether likely that the system of law that governs the psychic world is perfect and that this government already greatly influences on earth through the psychic powers of men. We are pressed upon from a thousand sides. Our consciousness is single-eyed, and that eye is very limited in its vision. Sooner or later we must put our hand into the hand of the Infinite, and like a little child suffer ourselves to be led. To do this is to be in the kingdom of God.

Yet, on the other hand, with some there is already too great aptness to attribute to "foreign powers" the successes and failures in life. Benjamin F. Butler is said to have humorously chided Fate for so directing his affairs that in his later years he never had

> "a slice of bread,
> However good and wide,
> But that it fell on the sanded floor
> And always on the buttered side."

A careful student of Mr. Butler's physical, mental, and moral make-up is apt to find in them very largely the springs of his mishaps.

2. That these phenomena conflict with the commonly accepted ideas of death and the spirit world—are often commonplace, trivial, repellent.

Among the many notes illustrative of this objection which I have preserved of "spirit talks," I take the following almost at random. They have an earthly, familiar sound:

Doctor R.: "Have you not a message for me to take to Professor H.?"

"No; let Professor H. come and get it. But I have something for *you*."

"I wish to take a message to Professor H."

"I have already told you, let him come after it. Well, some men go round and round a peg to which they have tied themselves, and think it an oak. I will give you nothing."

A child control: "Mr. K., you are soon going far West —to California."

Mr. K.: "It is true; but how did you know that?"

Control: "Why, I just pulled it out of the top of your head"; and the control laughed.

Thomas Paine's Unsatisfactory Memory.

One who was announced as a spirit and spoke for some time on the value of liberty of thought as more important than liberty of body, and of the cowardice of "a large part of the clergy" in not giving expression to their full conceptions of truth, was asked his name. He replied: "Why should I give it? If I give it, it will prejudice you against the truths I have told you, for few can judge truth on its own merit." I said: "No, it will not prejudice us. Kindly let us have your name."

Spirit, after a moment's hesitation: "My name is Thomas Paine."

Thereupon I said: "If you are Thomas Paine, would you not give us proof of it?"

"In what way?"

"Tell us the date of your birth, date of death, and where buried."

"I shall tell you at your next meeting."

"Can you not tell now? If you wait until the next meeting, skeptics will be apt to say the medium consulted an encyclopedia and thus got these facts."

"I will not consult an encyclopedia."

"That may be, but how make the public believe that somebody did not if you postpone answer?"

After a silence of about two minutes: "I can not now remember. When spirits come within earth conditions, it is like an earth person entering a trance state. The faculties become benumbed. You can not realize the difficulties which we must surmount to communicate at all with those who are in the flesh. Good-night."

This is a fairly good illustration of the unsatisfactoriness of not a little of the so-called spirit talk.

On one occasion a "spirit" was speaking who we were told afterward by the control was Lucretia Mott. When asked her name she could not give it, and finally said: "I have forgotten my earth name."

One who was recognized by a mother as her little girl who had passed from life several years before, called for her mother to come to the curtain. The mother asked if she might kiss her. "Yes," she said, "but you won't mind if my face is cold?" The mother kissed her, and told the circle that her face was cold as that of a corpse. This cold effect may be produced easily by a dishonest medium through rubbing a bit of ice or some chemicals on the face of the confederate who impersonates the spirit.

Priests at these circles often appeared as rigidly Catholic as when on earth, and Protestant preachers as rigidly Protestant.

A negro of the extreme Southern-plantation type came frequently through a New York medium whose circles I attended. She talked a broad negro dialect and was full

of a very earthly negro humor. She often asked the circle to join her in singing "Jim Crow" and "Dixie Land," and at times would dance a hoedown; yet she would often surprise us by the strange incongruity of "lofty talks." One evening she said—it is quite likely that I do not give with exactness what seemed to be her perfect plantation dialect: "I wants ter tell y'all yo's got ter b'leibe in Gawd, kase my teacher, she lows ef we b'leibe in sump'm n'udder *sho 'nough*, we's gwine tu'n in an' be jes lak it some day."

A Negro Spirit Who is Very Human.

"Why, auntie," I said, "I thought you told us at our last circle that you did not know whether there was a God."

"No, I did'n say dat, n'udder; yo' ax me ef I ebber '*seed*' Gawd, an' I sez 'No'; kase dat's de trufe; I ain't nebber *seed* 'im. I sez I wa'nt bleeged ter pray hyah—whut I gwine pray fur?—I's got eber'ting I wants; I's jest chuck full o' happiness."

"But, auntie, have you seen God?"

"No, 'cose I ain't seed 'im; ain't nobody seed 'im 's I knows 'bout. My teacher, she say I gwine see Gawd sometime when I 'grows,' but I don' 'zackly know 'bout dat—kase I's done growed, an' I ain't seed 'im yit."

A spirit control said to one who did not respond quickly: "If you are stupid we must pass you by."

Glimpses of the spirit world as such talks reveal give the average man a recoil, a shuddering that is apt to end in disgust. If these are genuine spirit talks, we must recast our notions of much of the spirit world, for that world then is very different from what some of us were led to expect when we were taught to sing:

> I want to be an angel and with the angels stand,
> A crown upon my forehead, a harp within my hand.

I must do a little moralizing here at the risk of being thought doing some special pleading, a "helping out the

spirits," for right here I think we skeptics do much inconclusive reasoning.

We are shocked to find that spirits are folks just as we are, the same as they were when they lived on earth.

These spirits seem to be altogether too natural and human; but what should we expect? Are we quite sure that we are right in believing that at death we are changed instantly into angels; that there is some magical virtue in death which transforms character? Character is a growth, a slow growth, wholly dependent upon free choice. That is the invariable law of character growth in this life. Is this law changed at death? Who can think of the growth of character except in harmony with this law? The inner nature, the real self, by getting rid of this outer husk, may not thereby be able to change the law by which it here grows. Death may make spiritual growth more rapid, but is it at all probable that this growth will cease to depend upon our choice and effort?

Character a Growth on Both Sides of the Death Line.

Whether Spiritualism is true or false, is it reasonable to believe that spirits are omniscient or that they are altogether good? We must not judge the "output" of the séance-room too hastily. We ask a question, and we are surprised to find that the spirits do not know or that they prevaricate, tell white and even black lies, that they mischievously lead us on wild-goose chases, and laugh at us just as folks in the flesh often do at one another. We say that we do not like this weakness in the spirit world; but what if this is one of the things that spirit communication is to teach—this one thing, that death does not change character?

Mischievous Spirits and Lying Ones.

There are many mansions in the spirit kingdom, quite likely many more than there are in this earthly kingdom. While in the flesh, men live in wholly different worlds. The ignorant do not get a glimpse of the learned. Darwin said he had ceased to have any interest in poetry, painting, music, and

yet these latter were the home worlds of Tennyson, Ruskin, Wagner. After these men slipped out of their husks, many of the marks by which they knew each other would no longer be seen. The Master said in effect to His disciples: "In my Father's house are many mansions. I will so develop you that you will be like unto Me and hence be where I am, and we shall recognize one another and be comrades one of another, for we shall be like one to the other. In that day many will say unto Me, Lord, Lord, whom I shall not know, for no man can be where I am who does not do the will of the Father and thus grow by exercise the faculties that make him like unto Me; for in that world what you are will determine your dwelling and recognition."

Really when we come to think of it, what "sense or reason" is there to expect that a soul on entering the other world will break out a blaze of goodness, intelligence, genius? Neither analogy nor the law of the growth of our inner nature gives the slightest basis for this expectation.

Our general idea of heaven makes personalities there as indistinct as the rivulets in the ocean. Common sense should be shot through our thinking about the other world.

Many Mansions; Many Personalities in the Other World.

After all, why should we be shocked when told that spirits are folks to be talked to, reasoned with, exactly the same as mortals? We are apt to think of a dead man as either henceforth a devil or an angel. Quite likely he is neither, but is as he was, only now he is outside of his earthly tabernacle, which was something our physical senses could take cognizance of. He is a ghost; yes, but what are we but ghosts walking around clothed with flesh and skin?

In John's account of the resurrection we read that Mary looked into the sepulcher and saw two angels, one at the feet and one at the head where Jesus had lain, and they reasoned with her, and one of the angels was a young *man*, and when she had turned around she saw a man standing there in such

a human fashion that she took him at first for the gardener. And when she finally recognized the Master, He said: "Touch me not; for I am not yet ascended to my Father, . . . my God and your God." Yet He had passed the death line. He, notwithstanding, had come again upon the plane of the physical senses and was recognized as a man. He had not ascended to the Father. It required some other ascent through the spirit spheres for a spirit to reach the Father. Hence "Aunt Eliza" may not have been so absurdly wrong when she declared that tho a spirit she had not seen God. For a spirit to come down from the Father and to ascend to the Father is a complicated and comprehensive transaction—not simply the passing of the death line, as we usually think. The pure in heart see God. To become pure in heart is a stupendous change. Who can analyze the process? Who can measure the distance between purity and impurity? Existence becomes more and more complicated, every step upward.

Spirit Descent a Complicated Transaction.

It was very, very hard for Laura Bridgman and Helen Keller to grasp the thought that there was another world, that beside their world of touch and smell and taste there was a world of sound and sight and of intelligence far greater than their world and that interpenetrated their own. When the walls of darkness first began to give way the thought quite likely seemed to them uncanny, unreal. But then other intelligences did exist, and it was a complicated matter for father, mother, friends, to make themselves known, to communicate with these unfortunates, to enter their world.

Why then should the thought be an a priori absurdity that we too are in a dungeon, and that another world of intelligences is in contact with our own—a world of men and women like ourselves, with other senses doing duty, senses which we have in rudimentary form—a world that interpenetrates our own?

Seeing the multitude the king had sent out against them,

the servant cried to Elisha, "Alas, my master! how shall we do? And he answered, Fear not; for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man, and he saw; and behold, the mountain was full of horses and chariots of fire round about Elisha." [1]

What if these other intelligences are thus real and are asking us to exercise the common sense exercised by Laura Bridgman and Helen Keller, exercised by them greatly to their advantage and to the everlasting credit of their intelligence?

Is not he alone the wise skeptic who, in an affair of such moment as this possibly may turn out to be, scrutinizes again and again the foundations of his skepticism?

3. That these phenomena are the work of conjurers.

I know that there are men so skilled in sleight-of-hand and in ventriloquism that they can outwit my eyes and ears and make seem true what is not. How am I to know that the medium I am watching is not a trickster who has learned the art of jugglery? Am I to believe every trick a truth simply because I can not understand it?

I have sat before Signor Blitz and Hermann and Harry Kellar and could not explain one trick in ten, yet I knew that they were tricks. Kellar was before the Seybert Commission of the University of Pennsylvania, and gave exhibitions in slate-writing which they could not explain, altho he told them in advance that what he would do would be simply tricks.

Ease with Which Conjurers Deceive.

There is much force in this objection—that the average man is no match whatever for a tricky medium who has had years of experience in practising sleight-of-hand. I have seen many, many so-called

[1] 2 Kings vi. 15-17.

mediums of this description who easily deceive the "elect" Spiritualist—the man who does not object to being fooled —and even many a man who makes loud boast that his "eye teeth are cut." There are tricks of the juggler here in profusion, but is there anything else? This is a question that professional conjurers should be able to answer much better than laymen, especially those conjurers who by their expertness have secured world-wide reputation.

What say they?

Professor Sidgwick, of Cambridge University, England, and for many years president of The Society for Psychical Research, said:[1] "We can no longer be told offhand that all the marvels recorded by Mr. Crookes, Professor Zollner, and others are easy conjuring tricks, because we have the uncontrovertible evidence of conjurers to the contrary."

That there is a force here that baffles conjurers the following would seem well-nigh conclusively to show:[2]

Testimony of Robert Houdin.

[A half century ago Robert Houdin was the leading prestidigitator in the world; he was perhaps the greatest who has ever lived.]

The Marquis Endes de Mirville published during the lifetime of Houdin two letters from the latter, in his "Mémoire addressé à MM. les membres de l'Académie des Sciences Morales et Politiques, sur un grand nombre de phénomènes merveilleux intéressant également la Religion, la Science, et les hommes du Monde," in which the conjurer confesses his inability to explain the phenomena he witnessed in the presence of Alexis, the clairvoyant. A circumstantial account is given of M. de Mirville's visit to Houdin for the purpose of engaging him in this investigation, of the latter's confidence in his own ability to detect the trick, and of what took place at the séance, the conditions of which were entirely under

[1] S. P. R. Reports, vol. iv., Part x., p. 102.

[2] These statements of Houdin, Kellar, and Bellachini were collected by Rev. Stainton Moses and after careful examination were published by him in his paper *Light*, London, December 12, 1885. In a recent letter to me E. Dawson Rogers, the present editor of *Light*, referring to the compilation of these letters by Mr. Moses, says that Mr. Moses was a very cautious man, and "his accuracy in these letters can be be relied on." F. W. H. Meyers in his great work, "Human Personality," speaks in the highest terms of the integrity of Mr. Moses with whom he has been for a long while closely associated. I am not aware that a denial has anywhere appeared of the authenticity of these letters.

Houdin's control. This account extends over twelve pages, and its accuracy is confirmed by Houdin in the first of the documents now translated:

"Altho very far from accepting the eulogies which M. —— is good enough to bestow upon me, and especially insisting that I am not at all committed to opinions either in favor of magnetism or against it, I can nevertheless not refrain from declaring that the facts above reported are entirely correct (*sont de la plus complète exactitude*), *and that the more I reflect upon them, the more impossible I find it to rank them among those which belong to my art and profession.*

"4th May, 1847. ROBERT HOUDIN."

A fortnight later, M. de Mirville received another letter, in which the following, referring to another séance, occurs:

"I have, therefore, returned from this séance as astonished as it is possible to be, and persuaded that it is *utterly impossible that chance or skill could ever produce effects so wonderful* (*tout à fait impossible que le hasard ou l'adresse puisse jamais produire des effets aussi merveilleux*).

"I am, monsieur, etc.,

"May 16, 1847. (Signed) ROBERT HOUDIN."

TESTIMONY OF HARRY KELLAR.

Harry Kellar, a distinguished professor of legerdemain, investigated the slate-writing phenomena which occurred in the presence of Mr. Eglinton, at Calcutta, in January, 1882, and on the 25th of that month he addressed a letter to the editor of *The Indian Daily News*, in which he said:

"In your issue of the 13th January I stated that I should be glad of an opportunity of participating in a séance, with a view of giving an unbiased opinion as to whether, in my capacity of a professional prestidigitator, I could give a natural explanation of effects said to be produced by spiritual aid.

"I am indebted to the courtesy of Mr. Eglinton, the Spiritualistic medium now in Calcutta, and of his host, Mr. J. Meugens, for affording me the opportunity I craved.

"It is needless to say I went as a skeptic, but I must own that I have come away utterly unable to explain by any natural means the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place."

After describing several successful experiments, Mr. Kellar proceeds:

"In respect to the above manifestations, I can only say that I do not expect my account of them to gain general credence. Forty-eight hours before I should not have believed any one who described such manifestations under similar circumstances. I still remain a skeptic as regards

Spiritualism, but I repeat my inability to explain or account for what must have been an intelligent force that produced the writing on the slate, which, if my senses are to be relied on, was in no way the result of trickery or sleight-of-hand."

On the 30th of the same month Mr. Kellar addressed another letter to *The Indian Daily News*, reporting some experiences of another kind with Mr. Eglinton, and regarding which he said:

"In conclusion, let me state that after a most stringent trial and strict scrutiny of these wonderful experiences I can arrive at no other conclusion than that there was no trace of trickery in any form, nor was there in the room any mechanism or machinery by which could be produced the phenomena which had taken place. The ordinary mode by which Maskelyne and other conjurers imitate levitation or the floating test could not possibly be done in the room in which we were assembled."

These letters of Kellar's were written after several "exposures" had been published of the ways in which Eglinton performed his "tricks."

Shortly after the arrest and conviction in England of the famous medium, Henry Slade, some influential people in Berlin, several of whom were members of the aristocracy, requested the court prestidigitator, Bellachini, to have private sittings with Slade and report whether or not his phenomena were sleight-of-hand tricks. The published affidavit of Bellachini as given below created widespread comment:

TESTIMONY OF SAMUEL BELLACHINI.

Court Conjurer at Berlin.

"I hereby declare it to be a rash action after only one sitting and the observations so made to give decisive judgment upon the objective medial performance of the American medium, Mr. Henry Slade. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical mediumship of Mr. Slade, in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade have been thoroughly examined by me with the minutest observation and investigation of his surroundings, including the table, and that I have *not in the smallest degree* found anything to be produced by means of prestidigitative manifestations or by mechanical apparatus; and that any explanation of the experiments which took place *under the circumstances and conditions then obtaining*

by any reference to prestidigation *is absolutely* impossible. It must rest with such men of science as Crookes and Wallace in London, Perty in Berne, Butlerof in St. Petersburg, to search for the explanation of this phenomenal power and to prove its reality. I declare, moreover, the published opinions of laymen as to the 'How' of this subject to be premature and, according to *my* view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses. (Signed) SAMUEL BELLACHINI.

"BERLIN, December 6, 1877."

Professor Carpenter, an expert lecturer on hypnotism and practical demonstrator, well known throughout the United States, was convinced that there was a radical difference between the hypnotic state and the state of a medium in a trance. Professor Carpenter finally announced himself a believer in the reality of Spiritualism.

On the other hand, there have been conjurers, as Maskelyne and Cook, who claimed ability to duplicate the phenomena produced in the presence of mediums; and many conjurers during the past half-century have made exposures of mediumistic tricks a drawing-card. The Society for Psychical Research records a number of these exposures. Spiritualists claim that these are not duplications, but imitations and counterfeits, as were the magicians' tricks before Pharaoh, to bring into contempt the marvels which Moses wrought.

4. That communications from the séance-rooms are often contradictory to each other.

Within twenty-four hours of the time Thomson J. Hudson (the author of "The Law of Psychic Phenomena") died, a friend, whom I had requested to attend a circle in Chicago, was told by "a spirit control" that Hudson had just passed into the spirit world and was so confused that "he had to be treated in a hospital." Afterward I inquired at a circle in New York as to the truth of this. The answer was: "Not so; he can not be in a hospital, for no such treatment is given spirits that come over from earth. Everything here is so easily understood and so natural that no one

Has Thomson J. Hudson Returned Since Death?

is bewildered." A friend tells me that at a Boston circle "Hudson himself appeared and expressed regrets for the great mistake he made in his denial of spirit communication." This also was within a few days of his death. He evidently got through in a short time with his hospital experience.

At séances I have witnessed contradictions of which the following is typical:

Spirit control: "Dr. F——, I see that you are crowded in that corner."

"Yes; can you see me clearly?"

"Oh, yes."

"Can you tell me what I have in my hand?"

"No; I can not see it distinctly."

"Look again; I have my hand now open."

"I can not be sure, as I do not see perfectly in your atmosphere."

A gentleman was present with me at a circle in New York, having with him his little daughter. His wife, lately deceased, was announced as present, and soon appeared in materialized form in front of the curtain. The little daughter was called up and kissed. The husband was also called to the curtain, and he greeted the form as that of his wife. This "spirit wife" also greeted me as one who had been acquainted with her when in the flesh.

The following Wednesday, at another circle in the same city, the husband and myself being present, we were greeted by the supposed spirit of the same wife and mother. When asked if she had appeared to us at another circle the previous week, she said: "*No, I was not there.*" Evidently some of these "spirits" "drop stitches."

A Babel of Voices.

There seems to be a Babel of voices in the beyond as well as here. Every phase of theological doctrine appears to have its advocate—except possibly that of endless punishment. The brotherhood of man and the Fatherhood of God every "spirit talker" believes in and advocates with enthusiasm; but when it

comes to Christ's miraculous birth, the atonement, and the full inspiration of the Bible, there is a division almost as well marked as we find on this side of the grave.

It is hard to get rid of the thought that the *Zeitgeist* largely determines the talk. To one who accepts the Spiritualistic theory this must be a disappointment. With death, most of us think that we shall be rid of these battles. "Here we see through a glass darkly," but not so there; that has been our belief.

What is the best explanation Spiritualism can give of this lack of consistency and unanimity beyond the grave? I put the matter before a spirit control, with the following result:

Question: "Are we not justified in concluding a medium to be fraudulent if the utterances concerning the spirit world that come through her are contradictory?"

Answer: "No; it may be simply a mistake. The spirit world is not some great temple or other place that can be measured with mathematical precision, to be reported with exactness; it is a life, a condition, a growth, an experience. What a man sees depends very much on what he is. How could a horse report the inner life of a Mozart, or a Mendelssohn, or a Shakespeare? No two men could possibly give the same portrait of the inner life of a third man. No one truth contradicts another truth. All facts are reconcilable with each other, but our interpretations of truths or facts do often contradict."

A Spirit Explanation of Contradictions.

Hence, if we are to believe this control, and what he says seems reasonable, a contradiction may be proof only that a mistake has been made, but not *certain* proof that spirits are not talking with us. Take this illustration from Helen Keller's early life. She got often wrong information, more often wrong impressions through her means of communication, which were clumsy and uncertain. It was a Babel of voices also that came to her from this, to her, the unknown

world of mankind. Voices contradicted each other; some sought to deceive her; some were wicked, all intensely human. Had she given up in disgust and said: "I shall have nothing to do with this medium of communication; it is untrustworthy if it is not wholly a deception or a delusion"—had she decided thus she would have been foolish and received immeasurable loss. Her remedy was to "try" the human voices, and learn to distinguish the good from the bad, the wise from the foolish, and also learn to improve the means of communication.

If Spiritualism peradventure turn out to be true, the apostle's remedy is the right one, "try the spirits," "discerning" the good and the bad, the wise and the foolish.

5. That Spiritualim, if true, is hurtful to the medium, since mediumship requires self-surrender to other personalities.

The theory of mediumship is that a spirit outside of the flesh has the power to enter the body of the medium and control more or less completely her organism. It is easy to believe that it is extremely dangerous for a person, especially one ignorant of the laws of mediumship, to abdicate her crown to another even for a limited time. There are recorded instances of the subject of a hypnotist becoming his slave. This would seem to be no less a danger if the hypnotist be outside of the flesh.

Yet may not one who understands the laws of mediumship safely make for a limited time this surrender? There are those who have made a special study of mediumship who claim that this may be done with safety and even to advantage. Officers of the Society for Psychical Research tell us that Mrs. Piper, after sixteen years of service for them as a trance medium, seems now to possess a stronger individuality and better mental and physical health.

It is safe to surrender our will to the divine will and let that will control. "In that day," says Christ, "ye shall

know that I am in you, and ye in me." God is in us "to will and to do of his good pleasure." May there not be an obsession that is legitimate and helpful? But, says one, God's control is one thing; the control by a finite creature is another. Yet suppose that this finite creature is good, that he has surrendered himself absolutely to God's control; is his control then any more hurtful than is God's? If Spiritualism be true, this is a subject that should receive most careful study and the medium should be safeguarded in every way by most careful provisions.

Can One Yield Self-Control Without Harm?

I submitted this question to a "spirit control" who seemed to be of an unusually intelligent and exalted nature. This—the thought, was his answer, not necessarily the language[1]:

"There are laws that govern mediumship on the earth side and on the spirit side that must be observed or there is constant danger of injury. It is with great difficulty that we put ourselves in physical contact with mortals, and we can only do this through a sensitive; that is, through a mortal who is so negative as to respond easily to thought-waves. There is an ocean of what we may call thought-ether, as there is an ocean of matter-ether. The matter-ether, as you know, is sensitive to light vibrations—billions of waves in a second of time—and to waves of electricity, and to what you call *x*-rays. There are far more subtle matter-waves than any of these. Now in the thought world there are also waves far more subtle than the subtlest of matter-waves. I speak in this way that you may understand what I mean by analogy. Strictly speaking, thought-ether and matter-ether are

[1] As mentioned in the Preface, of some of these "talks" by the controls or spirits I jotted down in the darkened séance-rooms sufficient words to recall the leading thoughts—at the best, it was reporting under unusual difficulties—of others, I had to trust wholly to my memory, writing out the "talks" of both sort immediately afterward. I have a memory that has a reputation with my editorial friends of being unusually retentive of *thoughts*, but it is a poor *verbal* memory. The reader may rest assured that the thinking in these reports is the spirits', but the verbal garb is quite likely at times to be more or less my own.

radically different; but nevertheless there is a likeness. There are vibrations, subtle, effective—vibrations in the soul world that are understood by all who are on the level of these vibrations, and understood instantaneously tho millions of miles intervene. Space limitations are as nothing in the thought world.

"In conveying these thoughts to you in this audible way, it is essential that I have at my service some sensitive physical organization that will enable me to convert my thought vibrations into matter-ether vibrations, and then on down to the coarse vibrations of the air which your physical ears interpret.

"Now that quality of matter and spirit in this medium which I am using is a source of constant danger to her. It exposes her to control by any spirit in the flesh or out of the flesh unless she fortifies herself against such use. If she consent to being used by those who are morally and spiritually below her, harm will come to her and may come to those who hear her unless they are on their guard; if she is used by those who are superior to her, good will come just so surely, and may come to all those who are in her circle.

"This is what Jesus meant by faith in the higher powers. This faith is a surrender of soul, and if that surrender is directed to what is above, the soul will be lifted. Believe it with all your soul, and God and all the good influences in the universe will flow in waves into your soul and lift you.

"I have urged you again and again to have confidence in the better forces in the spirit world, and to organize on your side to safeguard good mediums and bring into your atmosphere high spirits; then we will organize on our side. Have an earnest desire to know the truth and a determination to follow it, and then the conditions will be of such a nature that nothing but good will come from this spirit communication.

Mediums Should be Safeguarded.

"The Church needs this more than I can tell you. The people must hear a note of spiritual certainty, or stiff eccle-

siastical authority on one hand and materialism on the other will sweep over the world. Nothing can stay this tide but a new revelation from the spirit world, a revelation that is capable of scientific demonstration. This is a matter just now of profound study among spirits who are giving special attention to mortals.

"I strongly advise that none among you, at least for the present, undertake the investigation of these spirit communings, except those whose purposes are pure and who have had considerable training in psychic studies. But, on the other hand, do not listen for a moment to those who tell you that these communications are undesirable if possible, and impossible if desirable. That phrase is well fitted to catch the ear, but it contains no truth.

"Ye earth men, put your hand in God's and walk bravely with Him in this matter. The darkness and the storm of materialism are about you, but out of the eternities you can see the spirit world walking toward you. Do you cry out in alarm that this is contrary to all you have heretofore seen? Look up and believe, O ye of little faith! Hark, all! Do ye not hear the voice: 'Be of good cheer, it is I'? Be not afraid, and ye shall find when ye take aboard this new truth, stripped of all its deceptions and errors, and when it is fully appropriated, that the storm will end and the darkness will be over, and your ship will ride safely in a haven far more excellent than any of which the world as yet has had vision."

6. That they are the work of evil spirits.

President Day, of Yale College, long ago said of Spiritualism: "Either nothing is in it or the devil is in it." Many other able thinkers, especially in the earlier history of these phenomena, were of the same mind, and there is much to justify this conclusion.

Judge C——, of New York, gave me the following description of an event that took place in his own house. One day Gerald Massey, the well-known English writer, was at din-

ner at the judge's house. At the table was a distinguished English medium. During the day this medium had attended court, where a murderer was on trial. The murder was one in which revenge was very prominent. "Suddenly, at the table," said the judge, "the English medium became possessed of a most diabolical spirit. He grabbed a knife and said: 'I will kill. I will have revenge.' I took in the situation at once and spoke to him, saying: 'Hold! You are among friends.' He replied bitterly: 'Friends!—there is no friendship. A friend shot me, murdered me.' 'Yes, but he is not here. We are friends. Who are you?'

Evil Effects of Indulging Revengeful Thoughts.

"Thereupon this obsessing spirit gave some facts about himself, and repeated: 'I will have revenge. I was treated most brutally when I was on earth, and will have revenge upon mankind.' Then his eyes fell upon his clothing, which was the clothing of the medium whom he possessed, and he said: 'Where am I?' He examined his trousers and exclaimed: 'These are not mine.' A most puzzled look came over the face of the medium. We reasoned with the spirit, and finally got him to go out, and then the 'spirit control' of this medium took possession of him and he said: 'That was a dark one; let this be a lesson. Never indulge low, revengeful thoughts. Never even let them pass through your minds. This medium to-day at the court trial entertained those thoughts and this opened the door to spirits on that plane. Keep yourself and your thoughts loving, holy, and these evil influences can not enter in.'

"It turned out that this revengeful spirit had lived in the colonial times when the knickerbocker trousers were worn, and when his eyes fell on the trousers of the medium, feeling that he was in that body, he was struck with the incongruity between the trousers that he was accustomed to wear and these, and this made him hesitate and turned his attention elsewhere."

Judge C—— also told me of a lady medium who at a Spiritualist camp-meeting became possessed of an evil spirit. This spirit with loud oaths cried out: "I am here and intend to stay." He was reasoned with and finally consented to go and promised that he would not return, but in a few days he did return. The following conversation took place between a gentleman present and this spirit:

Reasoning with Dark Spirits.

Gentleman: "What! are you here again?"

Spirit: "Yes; and what is more, I intend to stay."

G.: "You promised not to return. Will you not keep your word?"

Sp.: "No; I will not, and neither you nor the medium can help yourselves."

"Suddenly," says the judge, "this gentleman fixed his eyes on those of the medium and in a commanding voice said: 'Go, go!' The medium was greatly agitated for a moment, and then was free. The spirit never after returned."

Gerald Massey in my presence told a pitiful story about his wife, who was a private medium, being "obsessed by the spirit of a murderer." She suffered terribly through this delusion or fact, whatever it was. Massey had no doubt whatever that it was a case of possession by an evil spirit.

A lady medium, who has for many years held the confidence of leading Spiritualists, gave me the following personal experience:

"Once at a Spiritualist séance a spirit entered a medium who was near me, and, through the medium, cursed frightfully, saying: 'I shall have my revenge.' The possessed medium suddenly seized me and hurled me across the room. My friends were up instantly in my behalf. One began reasoning with the spirit, and asked what he meant. He replied: 'About a hundred years ago I killed a man, and I was hung, and I have ever since been trying to get revenge, and I will have it.'

"'But how has this woman injured you?'

"'She has not; but I shall kill some one!'

"My control took possession of me," continued the medium, "and began to reason with the spirit that possessed the other medium, and told the spirit how he was hindering himself by harboring such revengeful thoughts, that he held himself down and made himself wretched, and that if he tried to get rid of that evil passion and invited better thoughts he would rise. He began to be appeased, the tears ran down the face of the medium, and he said: 'Let me come again and I will think over what you say.' In a few days he returned and said: 'You don't know the good that you have done. I am associated with many other revengeful spirits who have determined to get even with the human race. I have told them about my experience here and what has been said to me, and many of us have determined to listen to what you say and try to advance.'"

Warning from One Who has been a Medium.

The following letter is evidently from a very sincere man. It is one of many similar letters of which I have been the recipient during the past few months. I have had considerable correspondence with this gentleman, who resides in California and is a member of the Seventh-Day Adventist Church. As he is intelligent and has had newspaper training, I have thought it well to give his letter, as typical of many others, nearly in full:

"Pardon a letter from a newspaper man who knows by personal experience the terrible truths of Spiritualism. It is a seductive investigation in which you are engaged, but turn, I beg of you.

"I was impressed by the marvelous demonstration of intelligence and power exhibited by the invisible beings that responded to the call of a medium in this city, and I desire to assure you that any test you may devise, such as the sending of a representative to ask of the spirits questions only you and Mr. Beecher could answer correctly, will be productive of the correct reply. Do not be deceived thereby. The depths of the cunning of these impersonating spirits are equaled only by their wickedness and by their desire to deceive.

"Not until the phenomena were produced under my own hand and many notable tests were given me did I realize the truth. Many of the

messages were clothed in language so sublime as to delight the intellect and to persuade me that I was conversing in reality with the spirits of the dead. They told me, however, as remarkable things in regard to my own life experiences as they did in respect to those of persons I had known in other years who have fallen asleep. It was evident that they might have assumed my name had I been dead, and that they could have given any test of which I myself would have been capable, without my participation, if those who had known me in life had been making inquiries through a medium.

"More rapidly than an expert stenographer would care to record their words, they conversed with me on subjects of engrossing interest; but there was much falsehood, disagreement in testimony regarding the 'spirit life,' and at times the most shocking blasphemy and expressions of a diabolically lascivious mind. These were written by my own hand, as I permitted it to be moved by the invisible agents, and my mind was clear and I was able to converse with the utmost ease, orally, mentally, or in writing, with these visitants from another world.

"I was converted to Christianity when a child and for years I had believed the Bible to be an inspired book, but I had lapsed into unbelief and for eighteen years I had been sinking deeper and deeper into skepticism. My personal religious experience and a conviction that the spheres could not be maintained in their harmonious relations without the exercise of omnipotent power convinced me that there was a God, but I had lost faith in Christ and in the inspiration of the Bible.

"In my perplexity over the manifestations of Spiritualism occurring in the seclusion of my own house, I was forced to renew my study of the Scriptures. The teachings of my visitants centered in the idea of the conscious state of the dead and in the denial of the divinity of Christ and the truth of the Bible. As I studied the text in different versions and in the original Greek of the New Testament, my faith in Christ was renewed. My religious experience came back to me, my heart burned with love to God and to my fellow men, and I turned from the whole delusion of Spiritualism to the true and living God and to a belief in His Word. I was a changed man. The last message penned by one of my visitants was this: 'How you have made this a strange lane to the light! I am the evil one.'

"I am the Evil One."

"At various times similar admissions had been made. I began the investigation of Spiritualism without a belief in the existence of Satan, whom I regarded as the mere personification of evil in its abstract principles. I left it with a definite conviction of his actual being and of the verity of the entire Scriptures.

"The dominating power of modern Spiritualism is the devil, 'that old serpent,' whose trail is marked with 'signs and lying wonders and with all deceivableness of unrighteousness.' Nor need we fail to discern in the phenomena that both you and I have observed the 'strong delusion' permitted by God to prevail among those who turn from His word and 'believe a lie.'

"As you value your soul and as you regard your responsibility to God for the influence you exert over your fellow men, do not identify yourself with this wretched tho seductive philosophy of Spiritualism, for it is a device of the enemy of mankind."

There is a danger here that should not be minified.

Spiritualists make a great mistake when they underrate the power of evil spirits. The greatest who ever mediated between this and the spirit world, Christ Jesus, said to Peter: "Satan hath desired to have you, . . . but I have prayed for thee that thy faith fail not." That Satan is a power that required the help of Jesus to thwart when assailing so strong a personality as Peter is a fact of startling significance. Jesus again and again cast out devils who had seized "mediums" and so hypnotized them as to make them subject to their wills.

Paul also, we are told by Spiritualists, was a medium of great power through whom exalted spirits spoke. What did he mean when he said, "Finally, my brethren, . . . put on the whole armor of God, that ye may be able to stand against the wiles of the devil; for we wrestle not against flesh and blood [the forces of this world which are apparent to our senses], but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places"—that is, against organized intelligences who are outside of flesh and blood, yet can have great power over us?

Evil Spiritual Powers Real and Personal.

The Bible certainly teaches that evil spirits do communicate with men.

"Then there came out a spirit, and stood before the Lord, and said, I will entice him [Ahab]. And the Lord said unto him, Wherewith? And he said, I will go out and be a lying spirit in the mouth of all his prophets [mediums]." And he so did, and prevailed (2 Chron. xviii.).

But if evil spirits spoke through evil prophets, did not good spirits speak through good prophets? What was the spirit of the Lord that at this time spoke through the good

prophet Micaiah? Was it God direct or a spirit sent of God? God uses men to carry His messages to other men; why should we think it strange that He should use spirits to carry His messages to other spirits and to men?

The evil spirits of which the Bible so abundantly speaks certainly had reality and personality. Christ cast them out and so did His disciples. Christ spoke to them, and when they went out of men they still had existence and power, as in the case of the legion that entered the swine. "When the [an] unclean spirit is gone out of a man" he gets seven others and returns, and does an evil work in that man.[1] Is it a creditable interpretation that would make a parable out of the account of the casting out of seven devils from Mary Magdalene? This way of reading the Bible would justify Erasmus in saying its interpretation "is like a nose of wax that can be molded for any face."

We are told that the Bible forbids communings with spirits.

A lady writes to me kindly from South Carolina:

Bible Forbids Communing with Evil Spirits.

"I am sorry to see that the Dr. Funk whom I have so long admired has like Saul gone to consult the Witch of Endor. But he says he does not believe in Spiritualism. Neither did Saul, but he was cursed all the same. Listen, my dear doctor, I beg you, to Isa. viii. 19, 20: 'When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.'

"'And oftentimes to win us to our harm,
The instruments of darkness tell us truths;
Win us with honest trifles to betray us
In deepest consequence.'"

These considerations should have weight, but there are other considerations that should also have weight.

Is it true that intermediaries are always an impertinence in our communings with God, since He is always ready to

[1] Matt. xii. 43–45.

hear and to answer? Carry this out logically, then there would be no need of the earnest soul conversing with the preacher for instruction and help. Why Paul and the other writers of the Scriptures?

After Jesus had commanded Satan to get behind Him, *angels* came and ministered to Him; so also in the Garden of Gethsemane; on the Mount of Transfiguration came Moses and Elias, two *men* who had passed into the spirit world a thousand years before, and now talked with Christ about things that were shortly to happen at Jerusalem, bringing quite likely messages from the higher spheres; and two men came to Abraham and to Lot, and talked to them about what God intended to do, and these men were spirits. So on through the Bible to the time that angels visited Paul and Peter and talked to them; and to the time angels talked to John in the Apocalypse. If God used intermediaries from the spirit world in the past, why not now? Has God changed? If that method of communication was not unworthy of God two thousand years ago, can we be quite sure that it is now?

Also Good Spirits Communed in Bible Times.

We are commanded "to try the spirits." Why try them if they are all bad? "Beloved," says John, "believe not every spirit"—that implies that there are some to be believed and some that are not to be believed; "but try the spirits, whether they are of God." Says one with an effort to be witty: "By trying the spirits we get rid of the lying spirits."

Paul tells us that there is a diversity of spiritual gifts: To one man is given the gift of healing, to another the working of miracles, to another prophecy, to another the discerning of spirits, to another divers kinds of tongues. "Covet earnestly the best gifts" (1 Cor. xii.). It will be observed that the power to *discern spirits* is a gift of the Holy Ghost.

There are "ministering spirits," we are told, who are sent

forth "to minister for them who shall be heirs of salvation" (Heb. i. 14).

That God uses intermediaries to carry on His work between the spirit world and this world would be in accordance with the way He does His work on earth. God, if spirit communication be true, is only refining, exalting His earth methods, known to us all. It has been said that Galileo contended that the world moves from the West to the East, but Darwin demonstrated that it moves from down to up. It is the supreme act of faith to believe in the unchangeability and goodness of God. As it was not against God's plan in Bible times for good spirits as well as bad to work among men on earth, why is it against His plan now? The possessions by evil spirits were then no more real than the possessions by good spirits. If it be true, as one tells us, that "Spiritualism is a blast from hell," may it not also be true that it is a blast from heaven?

Goodness the Best Touchstone.

It is difficult for one to attend a number of séances where the medium is pure and intellectual and the members of the circle are also of noble mind and heart, and not feel sure that the intelligences communicating are well meaning. In these circles of believers are often found well-developed Christian characters. After all, goodness is the best detective of evil in the heart of another. No needle can be nearly so sensitive to the electric current as is a good heart to the presence of good or evil. Said the Master: "My sheep *know* my voice." The pure in heart *know* God, as the artistic soul recognizes an artist or a musical soul a musician. A spiritual soul has a spiritual discernment. Ye hypocrites, ye can discern the signs of the sky, but ye can not discern the signs of the times, the times when the kingdom of heaven is at hand, and yet ye profess to be spiritually developed. These Pharisees wished a sign from heaven, but Christ refused, for they had not the spiritual vision that would give them recognition of things that were spiritual.

A medium may be evil, and yet the circle may be such as draws elevated spirits. It is an uncomely thing that connects the trolley-car with the wire overhead, but were it not for that uncomely thing the car would not move forward. Let us not come to hasty conclusions touching these matters. On the theory that all these intelligences in the séance-room are devils, it is hard to account for the fact that often there the wicked are urged to give up wickedness, the selfish to become charitable, and that revenge should give place to love. Christ when accused with being controlled by Beelzebub, replied, A kingdom divided against itself would fall. This is true now as then.

At a séance at which I was present, a member of the circle exhibited a bitter spirit toward one whose name had been mentioned and who had deeply wronged him. He said: "Never mind, I shall have my revenge." One who claimed to be the spirit control immediately responded, telling him "to love all people; revenge holds the soul down, hatred makes souls dark. In the spirit world souls are known by their *color*—yes, *color* expresses this thought, yet it is not that. Seek to cultivate those thoughts of good-will and helpfulness that make the soul bright. No, brother, never think of revenge. If you have an enemy, study hard how to be serviceable to him. Remember, the man who does wrong hurts himself a thousandfold more than he does the one he wrongs."

Spirits Exhorting to Virtue.

At many séances deep concern on the part of "spirits" for the welfare of the sitters is manifest. If there is sickness reported, suggestions are made of cure. Frequently we hear such words as these:

"See that there is no sorrow nor gloom in the circle. Some heart here is heavy—the vibrations are interfered with by heaviness of heart. Peace, love, good cheer, purity of thought, hope, faith in God make the right conditions for us to come to you. Above all things, free yourselves of selfish

thoughts. These sink the soul in the spirit world like lead sinks the body in the sea. They repel from the circle the better spirits, and bring to you earth spirits and spirits from cycles lower than the earth; there are cycles lower than the earth."

Rarely are the spirits in the séance-room lawless, that is, free from restraint. Frequently we are told that "We are not permitted," "This is against the will of God," "Our teachers say" this or that, "We would not disobey our teachers." Of course, it is conceivable that an evil spirit might speak in this way to throw souls off their guard and gain access. Men do this on earth, and yet keen observers of human nature can distinguish the hypocrite. Possibly to train in this kind of work is what the apostle means when he urges us to "try spirits," that is, learn to distinguish the good from the bad. As Podmore urges, we should have care not to throw away the baby with the water for the bath.

Outside Intelligences, Yes; but What?

But were we to grant that these intelligences communicating are supramundane and are at times other than evil spirits, it does not follow that they are discarnate men, that is, men who have passed into the spirit life. Why may there not be many intelligences in the universe besides those who have inhabited the earth? This involves a stupendous question, that of the identity of the intelligences communicating. Should we settle it in our minds that there is spiritual communication between this world and the spirit world, this other question of identity remains, and this may turn out to be the more difficult problem of the two.

Those who fully believe in the Bible should not find it hard to believe that *human beings* out of the flesh do communicate with earth. There is the story of the Witch of Endor calling up Samuel. Was this spirit that of Samuel or some evil spirit that personated him? If Samuel, it proves that the dead do live, can come back to earth, and can be *identified*, have knowledge of what is taking place on earth,

retain their memories—or it proves that at least some of the dead do. The Bible story appears to justify this deduction. It seems a strained interpretation that makes this an impersonation of Samuel by an evil spirit. Moses and Elias certainly did appear on the Mount of Transfiguration and were *recognized.* And the two messengers who came to Abraham and Lot to announce God's displeasure with Sodom and Gomorrah appeared to be *human beings.* At the crucifixion of Christ *men* rose from their graves and walked into the city; and a *young man* was seen by Mary in the sepulcher, and this young man was a spirit.

The Witch of Endor an Historical Fact.

Yet if Spiritualism be true, there may be grave danger. Again and again I have heard repeated from the cabinet words like the following: "Character gravitates to its like: swine require no finger-board to find mud-holes and need not be urged to wallow in them. Throw your heart into the spirit world, and spirits *after its kind* are sure to find it and comrade it. Evil spirits are attracted to a circle of unclean persons as wire filings to a magnet. There are multitudes of imperfect, undeveloped spirits about the earth, an insectivorous plague ready to crowd in anywhere an opportunity is given." If this really is true, it is an evil of portentous magnitude, and should be guarded against intelligently and persistently.

Yet one in union with God—in *union* with God—need fear no evil. Such an one if need be can give successful battle anywhere in the universe to the entire satanic army. He is not subject to devils, neither indeed can be, but is naturally, inevitably their master. As already urged—and I beg to be indulged in urging this same thought again and again—there *can be no psychic invasions of human personality without consent.* Personality is always and everywhere inviolable.

7. That these psychic phenomena have been conclusively disproved.

The able editor of the New York *Christian Advocate*, in a series of notable arguments on Spiritualism—notable but not conclusive—says that again and again these phenomena have been proved to be the result of fraud, and he dismisses them all with the Latin proverb, *falsus in uno, falsus in omnibus*—false in one, false in all. This controversial editor has a penchant for the use of sententious phrases, a brilliant gift that sometimes proves fatal to logic. A savage chief who for the first time came into contact with the telegraph received a despatch which he found on investigation to be false, and he thereupon ordered the telegraph-poles cut down wherever found in his dominion, using a savage phrase which freely interpreted was "False in one, false in all," and hence his kingdom to this day is without the benefit of telegraphy. There may be many communing intelligences above, as many even as there are communing intelligences on earth, who send telegraphic despatches, some of whom on both sides of the death line are truthful and some, it may be, are deceivers, and some are honest but mistaken.

Falsus in Uno, Falsus in Omnibus.

A wave of the hand and such arguments as "a form of hysteria," "another phase of witchcraft," "a creature of the imagination," "dreams," "phantasms," are no longer satisfactory answers to these phenomena to one who really has investigated them.

It would not be hard to give a thousand psychic facts that not one of these descriptive epithets, nor all combined, can fully cover.

A lawyer who is noted for his scholarly qualifications said to me recently: "It is to deny the shining of the sun at noon-time in a clear sky to deny that there are Spiritistic communications. You can not blot out a star with a fog

bank. After all reasonable allowances for coincidence and fraud, every man accustomed to weigh evidence will be compelled to say, when he has weighed the facts in controversy, 'Here are well-authenticated facts so prodigious in number that they overwhelm the mind.'" Dr. Austin Phelps, in his brilliant essay in which he sought to prove the satanic origin of Spiritualism, speaks of its facts after this fashion:

The Coincidence and Fraud Theories Insufficient.

"We should be unreasonable in a denial *in toto* of the credibility of testimony as applicable to the phenomena in question. Believers in Biblical miracles on the evidence of testimony must not question the possibility of credible testimony to necromantic marvels. The Egyptians did something with their enchantments. The spectators saw what they saw. Come what may of it, eyes and ears and fingers are tough witnesses to facts. The eyes and ears and fingers of a hundred other men are of *more* value than the solitary evidence of yours or mine. We practise an unconscious evasion of the point in logic when we say, 'I will believe when I see.' We lose vastly more than we gain by any *a-priori* reasoning or by any very recondite reasoning against the blunt testimony of the senses of a regiment of men.

"As little reason have we to cavil at the *character* of a certain portion of the testimony by which the toughest facts of Spiritualism are supported. Some of that testimony, so far as it respects the sanity, the culture, the integrity, and the opportunities of the witnesses, would convict a murderer in any court in Christendom, outside of New York City.

"It is too late also to set down the Spiritualistic phenomena as only a revamping of old, or an invention of new, feats of jugglery. Their advocates are not to be censured if they decline to argue with a man who comes to them, as from the detective police, with the logic of invisible wires, and of sleight-of-hand, and of leaden plummets concealed under crinolines. We might have been excusable for such innocence twenty-five years ago but it will not do now. Signor Blitz, who probably knows as much as most men of the capacities of jugglery, has been heard to say that nothing on record in the history of his profession could account for that class of facts on which Spiritualism chiefly builds. Robert Houdin also, who claims to be the inventor of most of the tricks performed by the fraternity of modern jugglers, has declared his inability to equal or to account for the so-called spiritual occurrences which he has witnessed. Similar testimony is borne by M. Hamilton, a Parisian expert in legerdemain, and by M. Rhys, a maker of the conjuring implements used by Houdin."

Yet it is true that deception, duplicity, fraud of every

description surround and saturate Spiritualism. The ease with which a large proportion of the advocates of Spiritualism are duped and the depravity of some of the so-called mediums and their hangers-on, a depravity so extreme as to take advantage of the holiest sentiments and the most sacred griefs that the human heart knows, are reasons efficient if not sufficient for the contempt in which a very large proportion of the intelligent public hold Spiritualism. An ordinary cheat, as a policy sharper or a three-card monte fraud, or other swindler in games of chance, is virtue itself in comparison with a medium who will take advantage of the unreason of grief to coin into ready cash the yearnings of a mother's heart for her loved one, who has passed beyond the valley of the shadow, or of a wife for a husband, or of a husband for a wife, or of a child for its mother. And this kind of humbuggery is continent-wide, world-wide.

Variety of Mediumistic Frauds.

I find in my notebooks records that show a variety of methods in conducting these frauds that is amazing. These frauds are practised mostly in what are known as materialization circles. The ways in which fraudulent mediums deceive the public are indicated by these entries in my notebooks I here give in the hope that some thoughtless investigators may be more upon their guard:

1. A medium impersonated "a lady eight feet tall from the planet Mars" by the use of a wire bust with rubber over it, and a false face. This was so arranged that it fitted snugly upon the shoulders of the medium and was inflated with air when in use. When not in use it could be made into a small package and easily concealed.

2. Four cork soles, each an inch and a half thick, arranged so as to be strapped to the bottom of the shoes; these helped to impersonate persons of different height.

3. Wire dummy covered with rubber, that could be inflated and made to represent in a darkened room the spirit form of a little child; when deflated it could be folded and worn as a bustle by the lady medium.

4. Phosphorescent clothing, made bright in spots with illuminating paint or phosphorescent oil; a compound of phosphorus and ether is sometimes used for this purpose. This oil produces a faint light, and in

the dark, with bits of glass or paste diamond which reflect the dim light, makes an impressive appearance. This is used to represent "bright spirits."

5. On one occasion I saw a star which had been cut out of pasteboard; the front of the star was covered with phosphorus, so that it glowed in a weird-like way. The card was mounted on a wooden cross some five inches high, and appeared on a "spirit" lady's head, who, I was told, desired to see me, "having been when on earth a particular friend" of mine. The fraud was transparent, but the same thing I have seen fool many people.

6. Gauze dresses; fine white tulle, sometimes lawn of pure white, takes but little space, and when thrown over a black dress, especially if it has been treated with illuminating oil, is effective. These white gauze dresses are sometimes so arranged that they can be lowered gradually in such a way that when on the floor the invisible black dress covers them. This represents dematerialization; and then, as they are slowly lifted by a wire manipulated from the cabinet, the white again appears and the spirit is said to have rematerialized.

7. False wigs and other false hair and false whiskers galore.

8. Fine cambric cloth waved in the air, either by a jointed stick or by the medium's hand or the hand of a confederate (a person dressed in black is invisible in the darkness of the average séance-room), does well for what is called etherealization; that is, a spirit materializing out in the open, in a way that makes it seem to have but little substance. When cleverly done this deception brings out many "Ohs!" from the faithful in the circle.

9. Dummy with white front and with a loose black cloth covering the entire back is often used for materializations and dematerializations. This trick is done by gradually lifting the dummy from the floor (see 6) so that the white appears, and then by letting it sink down again slowly so that the black covers it; the light is kept so low that unless one's eyes are particularly good it is impossible to detect the black form. It can be made to give the appearance of a spirit form that is standing out in the open, away from the cabinet, or sinking through the floor. The medium herself often alone performs this trick; being dressed in black, she is not visible. Sometimes this fraud is perpetrated in a fairly bright light, and in that case a thin steel, jointed rod manipulates the dummy from the cabinet. A confederate dressed in black is at times utilized for this purpose; sometimes a child is thus used—the child moves behind the circle, and suddenly throws off the black covering and appears a white spirit immediately behind some father or mother who has been inquiring for a dead child, and this little "materialized form" cries out, "I am here, papa! I am here, mama!" and then laughingly disappears in the same way it came, amid many exclamations of wonder that a materialization and a dematerialization can thus take place "so far from the cabinet, with no chance whatever for fraud!"

10. Fraud-proof cabinets, set out sometimes in the corner of the room,

with no window or door behind the cabinet. Some of these I have known to be connected with a skilfully arranged trapdoor underneath that leads to a room occupied by confederates. On one occasion the passage was found to lead through a brick wall to the cellar, the wall being extra thick. In another instance the passage led between the floor of the séance-room and the ceiling of the room below into a back room where there was another trapdoor, making a ready avenue to and from the cabinet.

11. Invisible writings on slates, false bottoms to slates, etc., with arrangements for skilful sleight-of-hand by which slates are exchanged. The invisible writing on a slate is utilized in some such way as the following: Just after the sitter has examined the slate, the medium spits upon its surface "to magnetize it," and rubs it quickly with his hand, and then turns the slate down and puts another one on top of it, after showing that the second one has no writing on it, just as the first had no writing on it. Then, after you hold the slates for a little while, you open them and find the first slate covered with writing. Wetting by spittle made apparent the writing, which until wet was invisible. There are many other ways of performing this slate deception.

There is much other hocus-pocus.

The swindling side of Spiritualism is organized to a surprising extent, if newspaper reports are to be believed. But I think these reports greatly overstate the matter. It is charged that there is a systematic exchanging of information by mediums; that is, information received by "pumping" a sitter in one circle is passed on to other mediums who belong to the ring or trust, and the dupe is recommended by his "spirit friends" to see such and such mediums for additional information. These other mediums are wholly unknown to him, and quite likely he takes good care to go unannounced and is surprised by their knowledge of "the secrets of his life," never dreaming that this information had been pumped from him at previous sittings with other mediums. There are medium agencies that have representatives in different parts of the country, and when it is worth while these representatives get information concerning the family history of the sitter; and this is passed on to spring surprises upon him by telling him "what could not possibly be known

Exchange of Tests Among Mediums.

to the medium." Facts are told that he had not thought of for years; at times facts are told that were not known to him until he had inquired of friends who lived at the home of his childhood. Representatives of the medium agencies had quietly pumped dry these home friends before he had made his own inquiry.

I caught a "spirit postmaster" at the shabby trick of opening sealed envelopes before the mucilage had time to dry. When I kept any of the envelopes so long that the mucilage had had time to dry I got no message, as "the power was exhausted."

Why I was Invited to Sit Next to a Medium.

At a certain dark séance, all hands joined, I was sure the medium got together the hand of the sitter at her right and the hand of the sitter at her left and covered both with her one hand, and thus had her other hand free for "touching," or playing instruments, etc. I did the same with the hands of the sitters who were adjoining me; thereupon the lady next to me called out that she felt a hand on her shoulder. I therefore was invited to sit alongside the medium; but I held the medium's hand so tightly that we got no manifestations until finally she whispered to me: "I see you understand this; please let my hand free." I did so, and then the manifestations became abundant.

The above are a few of many experiences of this sort of which I have made note.

But, it may be asked, How can it pay mediums to support the expensive machinery necessary to carry out swindles as extensive as are some of those described above? It at times pays largely. At one circle an elderly man was led by "spirit direction" to transfer a home in a large city to a medium; this residence was said to be worth $50,000. Another "sitter" was persuaded to give $10,000 to the "good cause" of relieving a medium from financial embarrassment. Other instances of communications turning to the financial benefit of mediums I give on another page.

Like instances have been kept quiet by the victims and their friends to avoid scandal or public laughter.

This is the dark side, and it is very dark; but is there not another side? If so, it should also appear. To say that the development of Spiritualism at every stage of its growth has not been marked by most saddening frauds is in the teeth of historic accuracy. Scoundrelism is writ large on many, many pages of its history. But need no other explanation ever be given when a spiritualistic phenomenon is witnessed, except that somebody lies?

It is not sound reasoning to say: "I saw fraud in a séance-room; therefore there are no genuine phenomena."

Much Trickery, Yes; but there is Something Else.

There is much deception, trickery, fraud; but is there not something else? The genuine diamond loses nothing of its value because of the fact that there are a thousand imitation diamonds to one genuine. It is an assumption of omniscience to relegate to fraud all things in a séance-room that we can not otherwise explain. A "spirit control" put it sharply thus: "A fool saith in his heart that all phenomena are frauds, and a fool of an equal amount of insight saith, 'There never has been a "rap" of intelligence from the spirit world.' He may say correctly, 'I never heard one,' but that is to say a different thing."

The subject is far deeper than is reached by the fraud hypothesis. If one has not got beyond that, he has yet to pierce the crust of the problem.

The writer of a letter asks: "Is it then so hard for you to believe that somebody lies?" It is very hard for me to believe that the very large number of men and women required by this hypothesis lie—men and women of whom very many are of excellent repute. Henry Ward Beecher, not long before his death, said to me: "What makes me believe that there is something in Spiritualism is not what I see at the public séance-room, but what I know takes

Beecher's Belief, "There is Something in It."

place in the homes of many of my friends, whose mothers and wives and children are the mediums." If conscious fraud is the explanation of all these phenomena, it is the most inexplicable, gigantic, heartless swindle of the ages.

Is it irrational to say that if scores of thousands of people of average intelligence in our civilized countries believe in a thing for half a century, we may be sure there is something there? Eagles do not circle around and around nothing; even flies do not. There is argument in the fact that Spiritualism has held its ground against the countless exposures of fraudulent mediums. An explanation to be satisfactory must be consistent with our knowledge of human nature, must be rational, must match all around.

On the fraud theory, the life of every medium is a sustained deceit, a coarse, hateful deception. Such mediums are ghouls who tear open the graves of the dead, feed on sacred affections, on the heart's blood of their fellows, many of whom are life-long friends. Again I repeat, that many of these phenomena take place in the presence of only members of the families of these mediums, and many of the mediums are small children, even as young as two years, where there is no money consideration. All this presents most formidable moral difficulties on the fraud hypothesis.

That a medium takes pay should not be a sufficient ground for her rejection, for a medium must live, as must a clergyman. The laborer is worthy of his hire.

Mediums Taking Pay no Proof of Fraud.

It is easy to rail at mediums, asking: "Can it be that the spirit world is engaged in the sacred cause of supplying intermundane communications at one dollar a head?" So we might ask, Can it be that heaven is saving souls at this and that salary?

Yet as Burns sings

". . . Mankind are unco weak
An' little to be trusted;
If self the wavering balance shake,
It's rarely right adjusted."

Now and then there is an instance of a man living for a score of years a gross lie and not showing it in his physiognomy, but this is rare. On this hypothesis of fraud we must believe that thousands in respectable families are now living such a life; that many of these—some simple-minded persons, some, even little children—are baffling by their cunning and sleight-of-hand trained conjurers and expert scientists!

The presence of the disgusting humbug that has gathered about much of Spiritualism justly excites disgust in the hearts of honest people. One in seeking truth there can not be blamed if he feels as if he were searching for pearls in a cesspool or in a sewer. But if there is a reasonable possibility that pearls are there of inestimable value to the world, let not the hunt cease; if possible, draw off the filth, but at all hazards find the pearls.[1]

An expert investigator is not likely to have fraud imposed upon him. A good fisherman can usually tell the kind of fish at the hook by its bite. An intelligent man, after a few scores of visits to the séance-room, gets to know the earmarks of fraud. If reasonably wary he is seldom fooled.

8. That for the production of the phenomena of Spiritualism, antecedent faith in the phenomena is essential.

Thousands stumble in these investigations when told that skepticism and faith are prime factors in preventing and in helping the production of Spiritualistic phenomena; and yet if Spiritualism be true, it is easy to give the solidest kind of scientific and Scriptural reasons for this claim. Christian Science throws a side-light on this argument. Look at it: Christian Science denies the existence of sickness, pain, the body, death, all external nature. What is seemingly more irrational than this contention? And yet faith in it cures

[1] Pearls lie within the oyster shell; the right process will open the shell and give you the pearls; so the mind gets at truth, but on finding the truth it becomes so blended and interpenetrated with it that it can not fail to detect the counterfeit. "Pastor"—see Preface.

many. Do you say Christian Science often fails and sometimes causes death? Yes; but where it causes one death, it saves the lives of scores. Why? Not necessarily because it is truth, but because of the potency of faith over external nature.

To make faith a prerequisite is always suspicious, for it predisposes the mind to see what it believes it will see. But observe that this was a prerequisite in Christ's phenomena when on earth. "If you will believe," was His oft-repeated condition. He told many of those who applied to Him for cures, It will be done to you according to your faith.[1] When He could do no miracles in His own country because of unbelief, quite likely the derisive cry went up: "Yes, when we who know Him are watching, He can not perform His tricks; the 'power' is then suddenly 'exhausted'; ah, we have to believe before these things can be done. When a magician can get us in that state of mind then his success is easy."

Faith Predisposes Us to See What We Believe.

Church people who are so violent in their skepticism of Spiritualistic claims must beware, or by and by they will be forced logically to declare the Bible also to be "a patchwork of superstitions and of wonder legends"; a work in which "the mystical overwhelms the actual."

Hudson, in calling attention to the power that skepticism has in preventing successful hypnotic and "Spiritualistic" experiences, says, in his book against Spiritualism:[2]

"The controversy between Washington Irving Bishop and Mr. Labouchere is fresh in the minds of most readers. Mr. Bishop was giving successful exhibitions of his wonderful powers in public assemblies and in private circles in London. He had demonstrated again and again his power to read the thoughts of others and to decipher the contents of sealed envelopes under the strictest test conditions, in the presence of

[1] Faith is of the essence of the spiritual atmosphere. Without it there can not be love, harmony, and cooperation. It is a vitalizing force, and is therefore essential to all successful work. Faith gives strength and vision to every sincere seeker after truth; without it we can not find the truth. "Pastor"—see Preface.

[2] "Law of Psychic Phenomena," pp. 76-79.

many competent and trustworthy observers. In the height of his success Mr. Labouchere came out in his paper and denounced the whole thing as a humbug. To prove his sincerity he placed a Bank of England note for a large amount in a sealed envelope, and offered to give it to Mr. Bishop if he should correctly read the number. Repeated trials to do so ended in dismal failure. It was a feat that he had successfully performed a thousand times before and many times afterward. But the number on that particular bank-note he never could decipher. . . .

The Force of Skepticism against Psychic Phenomena.

"Exhibitions of the phenomena of spiritism are constantly liable to utter failure in the presence of avowed skeptics. Every one who has attended a 'spiritual' séance is aware of the strict regard paid to securing 'harmonious conditions,' and all know how dismal is the failure when such conditions can not be obtained. It frequently happens that some one will inadvertently remark that 'spirits never come when I am around'; and in nine such cases out of ten the séance will end in failure when such a remark is made. Any argument against Spiritism, especially if addressed to the medium, or any controversy on the subject in his presence, will destroy all chance of a successful exhibition. Investigating committees nearly always fail to observe the promised phenomena when the character and objects of the committee are known to the medium. Thus the Seybert Commission, a majority of whose members were pronounced skeptics, utterly failed to witness any phenomena which might not be produced by legerdemain. In their report they take occasion to say:

"'Our experience has been . . . that as soon as an investigation worthy of the name begins, all manifestations of spiritist power cease. . . . Even the very spirit of investigation or of incredulity seems to exercise a chilling effect and prevents a successful manifestation.'[1]

"It will be observed that the last sentence betrays the fact that the writer regards 'the spirit of investigation' and 'the spirit of incredulity' as synonymous terms. It is certain that the Seybert Commission as a body did so regard them, and made no effort to conceal the fact from the mediums who submitted to be examined. Every medium whom they examined was made fully aware of the incredulity of the majority of the commission, and thus every effort to produce the phenomena failed. The same peculiarity is observed in trance-speaking mediums, especially in those who speak in a purely subjective condition. No matter how great is their flow of eloquence or how perfect their command of their subject, they utterly break down when confronted by an adverse argument. So well is this peculiarity known that their friends never suffer them to be interrupted.

"In the case of Bishop, the mind-reader, the same principle applies with equal force. The mental state which enabled him to read the con-

[1] Seybert Commission, Report, p. 15.

tents of a sealed envelope was self-induced. It was a partially hypnotic condition, induced by auto-suggestion. When Labouchere's envelope was presented to him, the very manner of presenting it—the offer of its contents as a gift if he would read the number of the bank-note within—was a defiance of his power. It was a suggestion of the most emphatic character and potency that, do what he would, he could not read the contents of that envelope. Again, the anxiety engendered in the mind of the clairvoyant was another factor which added force to the suggestion. The offer was not only defiant, it was even public. The whole civilized world was apprised of the controversy. The professional reputation of the man was at stake. His future career depended upon his success; and every dollar of value in that note not only added to his anxiety to win the prize, but contributed its force to the suggestion that he could not succeed. . . .

"It is obvious that the principle of adverse suggestion applies to all phases and conditions of subjective mental activity; and the necessity for harmonious conditions, so constantly insisted upon by spiritists as a condition precedent to the production of their peculiar forms of hypnotic phenomena, is seen to be a scientific fact of immense value and significance, and not a mere subterfuge to enable them to practise a fraud and impose on the credulity of their auditors."

A "spirit control," in reply to a question why skepticism interfered with phenomena, replied in substance:

"A candid, simple skepticism does not necessarily prevent us, but a determined, aggressive skepticism affects unfavorably the power of the medium. Spiritual communion depends much upon the attitude of the minds of those present. If one says, 'I can not believe these things; they are to me absurd,' he shuts hard the door against us. Do you never ask yourself why Jesus would never perform miracles when His opponents came to Him and challenged Him to do miracles, saying, If you will do such and such miracles here, then we too will believe. He simply *could not* in that atmosphere or while they presented these hostile psychic conditions. Faith has power to perform wonders even when the motive is wrong. This is a natural law in both your world and ours.

Hindering Influence of Skepticism against Jesus.

"Why should this be so hard for men to believe? It is known among you that coarse physical vibrations will destroy even disease germs. Can you not believe that the subtler vi-

brations of the ether universe, of the nerve world, are almost infinitely more effective?[1] Non-resistant, passive power of mind is efficient if positive faith in the infinite inner world be present. Faith is wonderfully potent in setting forces in motion. The exercise of it is self-surrender to omniscience and omnipotence, and, strange as it may seem, it makes the one who exercises it in just that degree omnipotent and omniscient. It moves mountains; yes, all things are possible to it. It gives cheer, confidence, hope, peace, and these are each a greater force in the world than is the thunderbolt, the earthquake, the volcano. Terror, doubt, skepticism open the door to disease and other evils, giving the conditions under which physical and mental microbes thrive and multiply. This is both physiologically and psychologically true.

"There is a vital difference between a spirit of honest investigation and a spirit of incredulity. An honest skeptic is not one who honestly thinks a thing is not so, but is one who is willing honestly to weigh arguments for a truth of which he is doubtful. In investigating Spiritualism, it is not wise to make the spirit world from whom you seek favors feel uncomfortable in your atmosphere by being discourteous and antagonistic. Do not smile when we tell you that the conditions must be *harmonious* for communication between your world and ours.

"You blind and foolish men, you recognize at once physical forces, but deny analogous mental and spiritual forces. And yet, when the spirit leaves your body, what becomes of its physical forces? Why is this not proof sufficient to you that you are creatures of the spirit world even while you are

[1] The spiritual vibrations are of a very refined order, connecting the outer organization of man with those qualities of the soul that have to do with what is to him the unseen existence, those qualities that feed the springs of an exalted holy life. These high vibrations are disturbed when they are brought into contact with the coarser ones that surrouud you. For this reason Jesus, tho possessing extraordinary power, confined His work to those to whose psychic recognition His nature responded. He was anxious to be interrogated, but would not submit to demand or force, for He had not come to call into action the harmony necessary for a demonstration of the kind of power which this other would have required. 'Pastor"—see Preface.

in the body, and that the spirit is the only real force? The truth is, but few men believe at all in the spirit world except in a perfunctory way—matter is all and in all to them. Their fatal mistake is that they recognize no intelligence that does not demonstrate itself to their physical senses. If you think a moment you will see how absurd this is. A poet can not make himself known through the physical senses of the hearer; nor can a wit. Let them make trial with a savage. That savage's physical senses are better than those of civilized people."

Perfunctory Faith is not Faith.

There is plenty of room to question the thought in much of the above "talk," but no room at all to question the exaltation of spirit in the last paragraph. For indeed what are the beauties of the Yosemite to an eye, however perfect the eye may be, if there is not an esthetic soul behind the eye? What are the sublime harmonies of a Wagner to an ear, however acute, if there is not an inner ear that is developed to know these harmonies? And in truth why should it be hard to believe that these inner senses have capacities that have a scale with octaves above and below the outer senses, and will live when the outer senses cease? But all this we can believe without believing in spirit communication. The control continues:

"This question of Spiritualism is much more than a question of evidence; it is a growth. Live, grow a developed soul, and, tho you never hear a rap or witness a single spiritual phenomenon, to believe in spiritistic communication will be easy to you. Your own Bible tells you that to him that overcometh—that is, succeeds in growing the spirit nature—will be given a white stone on which will be a writing that none but that one can know. Truth, like the rainbow, is not exactly the same to any two persons.

Faith is Growth of the Inner Nature.

"Wonder-seeking is materialism; curiosity is selfishness.

The power to grow a spiritual nature which is true individuality is the chief object of every true religion."

All this philosophy, whatever its source, is reasonable enough, and to me very interesting, but it carries very little weight on these the real points at issue between Spiritualists and non-Spiritualists: Do these intelligences who are manifesting in the séance-room dwell outside earthly bodies; and if so, are they discarnate men; and if this is settled in the affirmative, are they the discarnate men they claim themselves to be? A thousand talks like the above, taken by themselves, should not be able to convert a single rational skeptic to Spiritualism. As corroborating proofs they have, of course, importance.

There is no question whatever in my mind that to open visible and audible communication between this and the spirit world would prove a surpassingly difficult and complex undertaking. One consideration alone settles that point with me, this one—it of course has no weight with those who do not accept the New Testament: Jesus did not realize fully His nature and mission until a late date in life. This revelation grew upon Him; yet He came from the Father of His own free will to do just what He did do. If this all be true, and I believe it is, it follows that the entrance of even so exalted a nature into the flesh realm was accompanied by an obscuration of His consciousness, and His inner self grew into recognition only after years.

I put this question to a control, and he replied: "Now listen: Something more than *telling* is necessary to give real belief in these higher truths. The faculties of the soul that give this recognition must develop up to them by repeated decisions of the will and by exercise. They can not be extemporized any more than a mother's love, or the faculties that recognize art can be extemporized by a monster. Altho Jesus had done many miracles among them and spake as never man spake, they did not believe on Him. There is no royal road into the inner kingdom. Ye must be born

again—born into it, and then grow its spiritual senses and other faculties by the exercise of volition."

9. That it unfits the believer in it for the affairs of daily life—often leading to insanity.

This story is told of Senator Pettigrew, of South Carolina: At the outbreak of the Rebellion, replying to a stranger who inquired the way to the insane asylum, he said, "Go anywhere, sir; you can not go wrong." This is about the public estimate of Spiritualism. The average physician diagnoses it as follows: An unbridled imagination, disordered nerves, and jaundiced liver; and he prescribes quiet sleep, vigorous massage around the solar plexus, with a few doses of blue mass and protoxid of iron.

We must be reasonable in our arguments against Spiritualism, or we shall help it, not hurt it. Injustice is a gun that does a surprisingly large amount of its execution at the breech. It gives the soil in which new movements grow rapidly. Already many people are saying, Have these bitter attacks any more justification than had similar assaults in the past whenever a new truth was advocated on earth? Jesus had a devil; much learning had made Paul mad; Luther and Wesley were beside themselves. Many of those who have opened doors upward have been the victims of shameful persecutions, even to torture and death. The other day a newspaper feathered its arrow thus: "The faith of a Spiritualist is that of a man who believes a lie to be true when he knows it to be a lie."

Many of the World's Greatest Men Thought Insane.

It takes a long while to have it ground into our brains that the emphasis of disbelief, denunciation, ridicule may but measure the profundity of our ignorance; and that there is a skepticism from ignorance as well as a skepticism from knowledge.

Extensive statistics have been published that seem clearly to prove that the percentage of Spiritualists in insane asy-

lums is not beyond that of other religious classes—curiously, the statistics make this percentage to be less.

It is seriously asserted that those who become interested in Spiritualism lose their grip somewhat on this world. Is there any immediate danger that the human race will have its stock of unworldliness increased out of due proportion? Can not the world stand somewhat more spirituality without harm? Really, if Spiritualism can help us to average up on the right side, we shall have received a distinct gain. We are sententiously told, "One world at a time." We might have said that to Christ and Paul—they both had their eyes fixed on a world out of sight.

Old Socrates did not hesitate to teach that "the study of death is the philosophy of life." When will we learn that the way to conquer this world is by being willing to let it go? He who *seeks* this life loses it. The other world is the fulcrum whereby we can lift this.

10. That the information given through mediums is often inaccurate.

The information which we thus receive, whether it comes from the subjective mind of the medium or from spirits, is at times unreliable and the intelligence speaking is often most capricious; but again, we must not press our conclusions too far or too fast. Ah, poor Peter! who can believe you—you lied and backed up your lie with an oath, and now you ask us to believe that you were set free from a prison by an angel! No, Peter; "false in one, false in all." That is the travesty of reasoning. There are nine hundred and ninety-nine poisonous foods, therefore there is no genuine food and we should refuse to eat. It is good reasoning if, instead, we say, Therefore we should be exceedingly circumspect with the food we do eat and have it most carefully analyzed. It would be an act of supreme folly to say, Therefore we will refuse to accept any food and starve.

Poor Peter! "False in One, False in All."

I brought these matters of contradictions and inaccuracies before a spirit-control. In doing so I made mention of a particular case that showed illiteracy as well as bad memory. The control replied as follows:

"I know nothing of the circumstances of this particular case of which you make mention, but, granting that the medium was genuine and that the true spirit of the wife was communicating, the probabilities are that this woman, having but lately passed into the spirit world, could not communicate directly but had to use intermediaries. She probably expressed what she desired to say to one on her plane, and he to another nearer to the earth, and this one to a third who acted as the amanuensis, having power to speak through some earthly medium. Now this amanuensis may have been an ignorant person and the medium on your side may have been ignorant. Then, in addition to all this, often when a spirit comes into earth conditions he is himself partly hypnotized, so that he does not see things straight, makes mistakes, is confused, and becomes half-controlled or wholly controlled by environments.

"Sometimes circles fail, as the recent circle of Mrs. —— of which you spoke to me a while ago, because of the disturbance of the nerve-centers of the medium. There are times when, if you should examine the blood of a medium with a microscope, you would find that the corpuscles are much disturbed, so that the blood is something like curdled milk. Such successful experiments as those you referred to by Sir William Crookes with Miss Cook could not have been made had there not been a perfect harmony secured through confidence. The great wonderful working power is confidence. Confidence sets natures in harmony and brings out the best that is in each. As Jesus said, where two or three *agree* touching any one thing it would take place, and again and again He repeated: If ye only believe—have confidence — all things would become possible. Sugges-

Spirit Explanations of Inaccuracies.

tion has great power with a medium. Learn what that means."

Another "control" to whom I put a similar question replied: "Sometimes the outside intelligence lays hold of the organs of the body and controls them without the consciousness or the mind of the medium being in any way affected. At other times the impression is made on the mind direct and there is a conscious doing of the thing; that is, the will of the recipient is affected or controlled. But in either case the message is greatly affected by the organism of the medium, as is light by the color of the glass through which it passes. The personal equation should never be ignored in the interpretation of messages. We are endeavoring here on our side to overcome this; you must do what you can to give us mediums who will not distort or deflect our messages."

Putting this same question to still another control in another city, the answer was: "Some spirits in trying to communicate are so confused that they even forget where they were born, the names of their parents, etc.; in the effort to come to their friends, they enter the environments of the physical plane and strive to use the physical organism of the medium. The physical organism is far more complex than your greatest physiologists even dream of. For one intelligence to use the organism of another is not an easy task. A spirit attempting to communicate with those on your side has to pass through a condition that is somewhat akin to the trance state. We use at times mediums on our side. One in this circle put it well the other evening. He said: 'As with wireless telegraphy imperfect receivers often make nonsense of intelligent messages, so in spirit communication. If a piano be much out of tune, the discords must not be attributed to a Mozart or a Wagner who may be playing upon it.' Why must we repeat this simple truth again and again to have the human understanding grasp it?

"If you are opening a new mode of communication or attempting to utilize a new force and new faculties, you must

expect aberrations. Remember, some of these new faculties which you are attempting to use are as immature as are the reasoning powers of a nine days' old babe."

I give these "talks," not because the reasoning is conclusive, but to give the reader an idea of the philosophy, the mode of reasoning, and the intellectual caliber of many of the "spirit intelligences" to be met with in séance-rooms.

11. That these facts, being contradictory to general belief and experience, require unusual testimony, and that this testimony is not forthcoming.

One editor writes: "If Dr. Funk finds that he can possibly account for the finding of the coin in any other way than by spirit hypothesis, he should reject this hypothesis." This rule I have adopted, but is it not an unusual condition in the acceptance of evidence, a rule that is not applied in courts, and is it wholly fair in the testing of psychic phenomena? If A. misses his watch and it is found in the pocket of B., the presumption is that B. stole it. No; I must hold it impossible for B. to have stolen that watch if there is any other conceivable way for the watch to have got into his pocket. The law of probabilities is excluded. The "Beecher spirit" is held guilty of lying if there is any other possible way that can be thought of by which that ancient coin could have been located, no matter how great the improbabilites against the theory. Suppose the probabilities against the other theory are ninety-nine and the probability against the spirit theory is one, we must reject the spirit theory. This is rather hard on the ghost of Mr. Beecher. Judge Abram H. Dailey says: "We don't give the ghost the benefit of reasonable doubt." We don't give it a ghost of a chance.

The Apostle John, speaking of blood and water coming out of Jesus's side, said: "And he that saw, bare record, and his record is true: and he knoweth that he saith true." Only *one* witness, but he had confidence in his eyes against

the common occurrences of life, and the Christian world accepts his single testimony.

Yet, on the other hand, Spiritualists must not forget that they are asking credence for a series of facts which upset the notions of causation that have been held by a majority of intelligent people in all civilized lands; and they must be very, very patient. The extreme sensitiveness of mediums and other Spiritualists to criticism and investigation is the chiefest difficulty I have had to contend against in my investigations.

12. That belief in psychic phenomena exposes its advocates to ridicule.

Immanuel Kant admits that fear of ridicule from his fellow philosophers kept him from frankly telling what he thought of the transcendental marvels that appeared through Swedenborg. Dr. Savage says that an English scientist who is a Spiritualist told him that he did not speak of his belief except to particular friends, "for," he said, "you know a man does not like to be thought a fool."

Guying Columbus and Stephenson.

It is quite easy to make an investigator feel uncomfortable, especially if he is somewhat sensitive, by greeting him in company with: "Well, have you seen any more spirits?" Quite likely it was a common joke that met the ears of Columbus: "Old man, have you found any new worlds?" And Stephenson probably had the laugh turned on him more than once while experimenting with his iron horse with such chaffing as: "Let us have two iron trotting horses to-day for an hour and to-morrow two galloping ones." Every man who attempts something beyond his age becomes a butt for jests.

Spiritualism is a rich vein for the funny man in the average newspaper office to work, but somehow the less we know of these phenomena the easier it is to laugh at them.

A preacher preaching the sermon at the funeral of a Spiritualist did not please the widow. She grew quite uneasy and finally arose and said, "My husband's spirit has taken possession of me"; and proceeded to speak most strongly against things which the preacher had said, and expounded a theology not laid down in any text-book. The old preacher, after she had finished, quietly said: "Brethren, for thirty-and five years I have buried your dead and have held all manner of funeral services, but never before have I preached a funeral sermon and had the corpse to sass back." Of course we all laugh at this as a capital joke against Spiritualists, a kind of argument that is hard to answer.

A Corpse "Sassing" Back.

The Atlanta *Constitution* said, at the time of the talk about the finding of the "Widow's Mite": "Dr. Funk may be good at making a dictionary, but when he thought he talked with the spirit of Beecher he was having a very bad spell." Another paper said: "Dr. Funk has been so faithful against spirits alcoholic, it is a thousand pities that he should have fallen at last a victim to the spirits satanic."

A newspaper friend sent me the following good-natured letter:

"My dear Doctor: An old lady subscriber writes: 'I have been a subscriber for the —— these many years. I like your paper in every way, except that you do not publish any more the weekly sermons of the Rev. Dr. Talmage. If you do not intend to continue the publication of these sermons weekly as preached by Dr. Talmage, you may stop my subscription.' Now, my dear doctor, you must come to my relief and just tell Dr. Talmage to please to send to me a copy of each of the weekly sermons that he preaches to his spirit audiences 'just over the border.'"

Of course we all know that there is no argument in all this, but they are more effective with the multitude than any amount of argument. One Monday morning, some years before his death, I met Dr. Deems on Broadway, who, with a half-comical expression, said:

"Doctor, do I look like a fool?"

"No; why?"

"Did you read what *The Herald* reported this morning that I said yesterday?"

"No."

"Oh," said he, "I wish that no one else would read it. I can't correct it. If I do, the reporter will swear I said it or something worse, and this will give it wings and make all laugh at me."

He had had experience in correcting newspaper reports—experience like unto that of the captain who, upon his return from the Cuban war to his country home with his company, was indignant at finding in the local paper in great letters: "The battle-scared veterans have returned." Upon his protest, the next day the paper contained an apology and said: "We meant to say 'the bottle-scarred veterans had returned.'" Being myself somewhat of a newspaper man, I have learned that the best way to correct reports in newspapers is to go ahead with your work and they correct themselves. Hence I let the reporters last year say just about what they pleased about that "Widow's Mite" incident.

There is great force in droll analogies, pat anecdotes, exaggerated comparisons, in irony if not too severe.

I can not but call that man superior who sees things as I see them. And so it turns out that testimony amounts to little; for if favorable to the fact and against our preconceived opinion of it, that stamps it proof positive of the lack of judgment in the observer. When one of recognized level-headedness says that he has found reason to believe that spirits do communicate, he must not be surprised to hear rung the death-knell of his reputation for common sense.

But facts have a way of getting their revenge. "Take truth," says Carlyle, "and surround it with bitter denials and contradictions, and the soil is furnished for its permanent growth." A fact is not changed one iota whether we indorse it or rail at it. If we hoot at it and turn our back upon it, and then again turn toward it, we shall find it look-

ing us squarely in the eye. Why rail at a Spiritualistic phenomenon? That will not change the result, whether it be true or false; the result is wrapped up in the inviolability of fact. Abuse should cease. Call no man a crank who is seeking to lift the world. Conscience has in it saving salt, even tho it be in error. From the army of cranks to-day will come the great men of to-morrow, and our grandchildren will celebrate their centennial birthdays at the Waldorf-Astorias of that day.

A Fact, Banquo-like, will not Down.

"Speak, History! Who are life's victors? Unroll thy long annals and say.
Are they those whom the world called the victors who won the success of a day?
The martyrs, or Nero? The Spartans who fell at Thermopylæ's tryst,
Or the Persians and Xerxes? His judges, or Socrates? Pilate, or Christ?"[1]

We are not in a judicial frame of mind when we adjudge every man a butt for wit the moment he declares that certain phenomena point to spirit causes, and these witticisms lose much of their side-splitting qualities, since among those who thus declare are men like Sir Oliver Lodge, Prof. James Hyslop, late of Columbia, Sir William Crookes, Prof. William James of Harvard, Alfred Russel Wallace, etc.

13. That the information given by psychic intelligence is not beyond the age in which it is given—the Zeitgeist; frequently it is not beyond the intelligence of the circle.

Had from the cabinet come the Darwinian theory of evolution, the plan for freeing the negro, the plan for international arbitration, the phonograph, the telephone, then the skeptic would have had a much harder nut to crack. Andrew Jackson Davis did anticipate the discovery of Uranus. But why in the history of Spiritualism should there be so few incidents after this sort?

Repellent Commonplace.

[1] W. W. Story, "Hymn of the Conquered."

The commonplace of the séance-room is one of the most repellent objections to it.

Such trivialities as the following shock and repel, and if telepathy be true, can be easily accounted for, it is the spirit of the circle:

Member of Circle: "Is that you, George?"

G.: "Yes; how are you?"

M.: "Why weren't you at our home on Thanksgiving Day?"

G.: "I was there. Why didn't you give me some of that plum-pudding? Ha, ha!"

George was presumed to be a spirit. When I asked him whether he cared for plum-pudding, he replied: "No; I speak in this way so as to make you all feel that I am one like yourselves."

A spirit from Mars was announced, and, in answer to a question, gave the following curious information:

"My body is in Mars. I have not passed out [died]. We no kill things there; no eat flesh. We study philosophy of life, growth. You could do as we do, go out of your body, if you have confidence."

"What about the canals in Mars?"

"Oh, great water, so blue, so blue!"

"What is the language?"

"I can't talk language of Mars here. I am in earth conditions."

"What is the name of water?"

"Aqua."

Evidently the Martians and the Romans were linguistically related.[1]

While much of the communication given from the cabinet is of a character that reflects closely the beliefs of the medium or of members of the circle—of the earth, earthy—

[1] An intelligent friend of mine who sat closer to the cabinet than did I, understood the word that was given for water to be *agora*, which he assured me is a native African word for water; either term verified as the word used in Mars would surely furnish a very interesting linguistic study.

there are utterances that are weighty, examples of which I give on other pages.

The information given by the Bible writers shows also marks of strange limitations. The *sun* stood still, not the earth; the earth is spoken of as having *four corners*, and other talk is given that does not harmonize with our present knowledge. Was this the *Zeitgeist* of that day? Why did not Paul help the ship captain in his emergency by the invention of the mariner's compass? This would have been an easy thing for the inspiring powers, and what proof it would have given of Paul's inspiration!

Did the Zeitgeist also Affect the Bible Prophets?

In putting this question to a spirit control I got this answer:

"Remember two things: No more certain is the law that water finds its level than is the law that a spirit finds his level. The vast majority of the communications that come through the spirit circles are from ignorant spirits, often mischievous, at times very earthly. The more earthly they are, the easier it is for them to enter your earth conditions and communicate—absorbing knowledge from the mind of the medium and from the minds of the members of the circle.

"A man may pass out of your world with savage, hateful, rebellious passions in his blood, and be not wholly a bad man. These may belong largely to the body and die with the body; but if a man is selfish, is a liar, is proud, and is full of hate and contempt, that man has a bad character; that is, he has small soul development, he is bound to be a dwarf, a deformed one as he enters into this life and will here appear as he is. On earth you know each other in part; here each sees the other as he is. It is this class of spirits that crowd the average séance-room. They go to their level, and hence the familiarity and commonplace shown in the communications—like draws like.

"The other thing to remember is that the spirit doors are all the time wide open between the higher minds here and

the higher minds on earth. Back of your consciousness, your spirit natures—that is, your true selves—are in constant communication with the spirit world. As rapidly as your world is ready to receive, we give through those who are ready to receive. As yet, the really great spirits but seldom speak through your mediums. They communicate direct, that is, by mental voices and impressions. The spirit world keeps no secrets from you. Knowledge is free as the air you breathe; but as air can be breathed only by lungs that have developed up to it, so the entrance of knowledge into a mind is determined by the capacity of that mind to receive it. The ability to receive determines the limitations; not our will nor yours—your will only so far as it determines the growth of your capacity to receive. True, we know myriads of things not known to you, and about which you will know when you have capacity to receive and assimilate them.

Great Spirits Seldom Speak Through Mediums So-Called.

"With spirits information is not imparted mechanically. It enters wherever there is capacity to receive, as does the wireless message. Every soul gets all knowledge to which it is attuned.

"Neither the impartation nor the acceptance of knowledge is arbitrary. Ears they have, but hear not, the outward but not the inward capacity. As has been truly said, 'Life has power to reveal itself only to life, and to each life only after its kind.'"

What this control says about the *Zeitgeist* may possibly explain the following incident: A "spirit" gave an exposition on immortality which was not original, but a quotation from a book. When asked to explain, the answer was: "In the memory *before* death, in the memory *after* death." Hudson, in his writings against Spiritualism, tells us the subjective mind never forgets. Our knowledge is too limited for us safely either to affirm or deny the truth of this, yet it seems to fit in with the eternal fitness of things that there

is nothing in death that necessarily should cause forgetfulness.

There are millions of skeptics to-day on earth who would rejoice to accept Spiritualism if its communications from the spirit world revealed a quality of mind and goodness worthy of that world. It is often the lack of this quality that makes them recoil. Much, much of its so-called revelation is pretentious nonsense. I protested at a séance that some spirits babbled like fools. The answer was: "Quite likely we have many fools over here—light minds whose thoughts flit about like newly hatched spawn in a summer lake. If you continue to send us fools, how can we help ourselves?"

Inferior Messages a Great Drawback.

Another control said:

"There is something in Spiritualism far better than anything you have received from it, as there was something far better than 'tick, tick' in Morse's first successful experiments with the telegraph.

"But do not overlook seemingly little, but in fact very important, things that have resulted, as:

"1. The simple fact of communication. You can not repeat too often this thought expressed by one here: If but a single message has crossed this 'gulf of silence,' and this can be scientifically proved, this fact alone is of unspeakable value. You said last week that to set in operation the machinery of the spirit world to find a little coin is like the Czar of all the Russias mobilizing his army to kill a mouse. Do not blunder in thinking that our object was to find that coin. Mr. Beecher told you that he cared nothing for the coin, but the object was to give you and others a clear demonstration that the spirit world can and does communicate. Was not that object worthy of the attention of spirits?

"2. The spirit world is mixed in quality—good, bad, indifferent; and, hear my insistence, the output is to be judged by its best, not by its lowest or its average, but by its best.

The spirits with which you come mostly in contact are but the stage carpenters of the stupendously important drama that is being enacted. Look up and see the true actors—them you must learn to recognize not by sense organs.

"Sometimes trivial things are often the best proof—no feeling is awakened, as of affection, and can you not see that sometimes for this reason trivial things should be selected by the spirit world?

"3. We are seeking to place under your civilization a religion that has a solid basis in facts that can be verified by your scientists. When you harness your civilization to the spirit world your progress will be greatly augmented.

"Let us pray:

"Father God, we give Thee gratitude for knowledge that life is continuous, and that this knowledge is being revealed to earth as it is to us in the spirit world. We thank Thee that there is no death and that the communion of spirits is a reality between the spirits who inhabit the spirit world and those who inhabit the earth world. Amen.

"Friends, keep the door open *upward.* Bring into action your noblest thoughts, and these will be so many voices calling down nobler spirits, and their communication will be food on which your souls will grow."

There is much talk of this quality in the séance-room. Whence come these utterances? Are they "blasts from heaven, or from hell,"[1] or from the conscious or unconscious mind of the medium? Who can tell me?

[1] "The devil does not intentionally defeat his own kingdom. Why then think such communications proceed from a fiend or fraud?" "Pastor"—see Preface.

III

A LETTER FROM SCIENTISTS—A STUDY

I have culled the following from letters by several well-known scientists, who have written to me their reasons why they do not make a thorough investigation of the psychic problem; I have woven these extracts into a single letter:

"Among the reasons why scientists object to investigating Spiritualistic phenomena are the darkness of the séance-room, the joining of hands, the sitting arrangements in the circle, and other rules imposed in 'talking to the spirits,' all of which make anything worthy of the name investigating exceedingly difficult and unsatisfactory. Then the medium is usually a woman, and the meetings are generally held at the houses of the mediums officiating or at the houses of friends and believers, and belief in the 'spirits' is a matter of religion with nearly all in the circles; hence to question the honesty of the medium conflicts with courtesy to 'mine host' and with the rules of good breeding. And, further, scientists can not accept any psychic facts until they become positive, mathematical, scientific. The proof is not positive, hence not scientific."

In addition to the hindrances indicated in the above letter, there are others encountered at séances that are apt to predispose scientists against an investigation of these phenomena. William James, Professor of Psychology at Harvard University, giving a description of his first experiences with Mrs. Piper, the trance medium, now of the Society for Psychical Research, says[1] the "spirit control Phinuit" gave the names "of many of my relatives and friends," but those names were given with difficulty and were only gradually made perfect. The professor's wife's father's name of Gibbens was announced first as Biblin, then as Giblin. His child Herman, who had died the previous year, had his name spelt as Herrin.

Professor James of Harvard, and Mrs. Piper.

[1] Proceedings of S. P. R., vol. 6, pp. 651-9.

"I think," says the professor, "that in no case were both the Christian and surnames given on this [first] visit. But the *facts predicated* of the persons named made it in many instances impossible not to recognize the particular individuals who were talked about. We took particular pains on this occasion to give the Phinuit control no help over his difficulties and to ask no leading questions. In the light of subsequent experience, I believe this not to be the best policy. . . .

"The most convincing things said about my own immediate household were either very intimate or very trivial. Unfortunately the former things can not well be published. Of the trivial things, I have forgotten the greater number, but the following, *raræ nantes*, may serve as samples of their class: She said that we had lost recently a rug and I a waistcoat. (She wrongly accused a person of stealing the rug, which was afterward found in the house.) She told of my killing a gray-and-white cat with ether, and described how it had 'spun round and round' before dying. She told how my New York aunt had written a letter to my wife warning her against all mediums, and then went off on a most amusing criticism, full of *traits vifs*, of the excellent woman's character. (Of course, no one but my wife and I knew the existence of the letter in question.) She was strong on the events in our nursery, and gave striking advice during our first visit to her about the way to deal with certain 'tantrums' of our second child, 'little Billy-boy,' as she called him, reproducing his nursery name. She told how the crib creaked at night, how a certain rocking-chair creaked mysteriously, how my wife had heard footsteps on the stairs, etc. Insignificant as these things sound when read, the accumulation of a large number of them has an irresistible effect. And I repeat again what I said before that, taking everything that I know of Mrs. P—— into account, the result is to make me feel as absolutely certain as I am of any personal fact in the world that she knows things in her trances which she can not possibly have heard in her waking state and that the definitive philosophy of her trances is yet to be found. The limitations of her trance information, its discontinuity and fitfulness, and its apparent inability to develop beyond a certain point, altho they end by rousing one's moral and human impatience with the phenomenon, are yet, from a scientific point of view, among its most interesting peculiarities, since where there are limits there are conditions, and the discovery of these is always the beginning of explanation."

In making my investigations I ran against difficulties at almost every turn. On one occasion, in response to urgent requests that I be permitted to apply severe critical tests to a certain medium, the control said: "In making tests with the medium outside of her house, you must not forget that our medium is an exceedingly nervous woman. We must use her as she is. If she has a séance outside of her own

home and her familiar surroundings, there is much strain placed upon her. If you make tests, putting her in an iron cage, or placing netting over the cabinet door, or tacking down a netting over and around her, or sewing her in a bag, you treat her as a culprit. This inevitably affects her nerves and the vibratory condition of the nerve ether within and about her. We must protect her, or we shall destroy the powers that make her a medium. You must give attention to the laws that govern the production of these phenomena or we can do nothing. The forces at best are difficult to master, extremely subtle, and are understood only by those who truly know psychology on your side and the chemistry of the spiritual world on our side."

Again and again in one's investigation the door is thus shut in his face.

A Very Sensitive Spirit.

On another occasion I was told that the spirit of a cousin of mine was present. I asked: "If this is my cousin, would he not kindly give his full name?" The "control" answered, after a moment's delay and some audible remonstrance with the spirit behind the curtain: "You asked for the name too suddenly. This has disconcerted the spirit in his strained condition, and in spite of my urgency makes it impossible for him to give you what you ask. This again illustrates the supreme difficulties spirits meet in communicating with earth. I tell you that it is no easy task."

The discouragements an investigator encounters are enhanced at times by the fact that the spirits do not agree with one another. At a séance, shortly after the above occurred, a spirit told me that she had forgotten her mother's name. When pressed to tell how this could be true, she said she could not understand the reason, but that her guardian spirits caused her to forget. When asked to explain in what way it is that guardian spirits so control, she said that they were "over all souls; that each guardian is like unto the soul he guards, only higher; sometimes bigoted, sometimes superstí-

tious, sometimes ignorant, never infallible. Like here also draws like, so that every soul is in a degree the chooser of his guardian and may influence and even change one guardian for another by the law that like draws like. Guardian spirits do not absolutely control, for every soul is sovereign. Not anything can interfere with that sovereignty; individuality must be respected. A man may advance beyond his guardian and become in reality the guardian spirit of the one who had been his guardian. The law of fitness determines this. Now my guardian, whom I strive always to obey, does not wish me to give this name and he made me forget it. He does not give me his reason. That is all I can tell you."

Were a medium dishonest, this is an easy way to prevent discovery; if honest, such conditions are extremely unfortunate and annoying from the viewpoint of an investigator.

Odd Reason for Failure of a Séance.

At Mrs. ——'s circle one evening when I was present, there was a gathering in the parlors of more than forty persons. It seemed to be a good time to advertise the meetings that were to follow, as each person paid $1 to be present, and yet it was given out at the beginning, even before the séance, that the sitting would be a comparative failure and those who desired to leave were offered back their money. When asked why "a failure," the answer was "because there are so many inexperienced persons present it will make it difficult to harmonize the vibrations." If the phenomena were under the control of the medium, a crowded audience or bad weather would scarcely make any difference. It certainly would seem bad policy for a theater or a circus manager to make his exhibition a failure because of the fulness of the house or of the condition of the atmosphere outside. I have heard many a circle announced a failure by a control because "of the stormy atmospheric conditions."

We are persistently told at circles that "mutual confidence is essential—confidence of the medium in the sitters, and confidence of the sitters in the medium. There must be

a receptive condition in the circle. The requisites are serenity of mind, confidence in the integrity of each other, and calm desire." Again, these are unfortunate conditions, as they predispose one to accept whatever comes.

The following is typical: In a circle in New York two men, well dressed and intelligent, were quietly requested by the medium to leave the room, as she was impressed that their presence hindered the "vibratory wave conditions." In explanation of this it was said by a "control": "How often have you observed that a telegraphic wire would not work, and on examination it was found that another wire had crossed and grounded it, and the electric force was absorbed. Some men absorb somehow the psychic force that is necessary to make phenomena. They ground the wire. They may not be violent skeptics, may be really sincere persons and even believers in the phenomena, and yet their presence hinders us."

Turned Out of a Séance Room.

As elsewhere mentioned, Dr. Hudson, in his able attempt to explain psychic phenomena otherwise than by Spiritualism, shows the necessity of faith, confidence, harmony, as helpful agencies in what he calls mental therapeutics.[1] Dr. Hudson illustrates this by the so-called miracle workings of Christ. Note how, at the raising of Jairus's daughter, He urged the father to dismiss fear and have faith, He excluded the doubters from the room, sought to give them confidence by telling them that the maid was not dead—in every way He strove to make the environment that of belief and harmony. If skepticism hindered the workings of the psychic powers of Jesus, there should not be an *a priori* reason against the contention of these controls—at least there should not be among Christians.

A control said to me: "There are emanations that come from some persons which strike the medium like shots from a gun, and even I, experienced as I am, find it difficult to keep

[1] "The Law of Psychic Phenomena," pp. 361-4.

my balance in earth conditions while these adverse waves strike me. Why should this seem strange to you? Your psychologists no longer laugh when one speaks of a finite mind vibrating in harmony with the universal mind. Thought-waves should not be strange in an age when it is known that waves of the electric ocean go around the world in a second or two, and that there are waves of substances like radium that travel hundreds of thousands of miles in a second and have amazing potency. Foolish mortals, when will you learn that the potency of the coarse and clumsy forces of the physical world are as nothing compared with that of psychic forces? Your prophet did not exaggerate the slightest when He said, If you had but the *beginnings* of real faith you could lift mountains and hurl them into the ocean.

Thought-Waves and Wireless Telegraphy.

"It is to adapt ourselves to your low earth conditions that we use mediums, for it is only in this way that we can reach your coarse, physical senses. We are compelled to use the organisms of mediums. This hinders, embarrasses, confuses us, often causes us to blunder, by having our utterances mixed and confused with those of the medium's psychic nature and with the nerve and thought vibrations of the members of your circle. Again and again you wish us to satisfy unreasonable skepticism by working wonders, and you can not understand what we mean when we say that we can not. Why do you not see that skepticism is an impassable bar? Never forget that Christ, altho having extraordinary power, could not exercise that power when demanded of Him by the skeptics of the age; He never did anything for display or to satisfy curiosity. He really *could not* at times. You believe your Bible; study what this means.

"Besides, spirit communications have limitations from our side. Your scientists smile at this, and say 'that is hedging.' But if that be hedging, you will find many illustrations of hedging in your Bible."

Quite likely my scientist correspondents will smile on reading the above. "Ah, yes," they will laughingly retort; "and yet they call this science! Science bases its conclusions on the evidence of the senses; Spiritualism, like Christian Science, bases its conclusions on the evidence of the *non-senses*." We must *believe* in order to see!

Some scientists tell us that these phenomena are outside of experience and that therefore they can not investigate them. Is not that begging the question? What is experience? Will any one say that the fact that a man has a mind is outside of experience because it does not report itself directly to any of the five senses? Besides, thousands of these psychic facts have been tested by the senses and found to be *physical* facts, by such competent scientific witnesses as Crookes, Wallace, and scores and scores of others.

"Proof not Positive, Hence not Scientific."

How shall we escape the fact of the finding of "The Widow's Mite," provided coincidence and fraud are excluded? How shall we escape Lord Brougham's testimony about the vision he had of his friend, in accordance with a promise which that friend had made to report himself if possible after death?[1] Can we frame a reasonable theory of coincidence? If so, then that itself is worthy of investigation and may lead to the discovery of some unthought-of laws that govern what we call coincidence.

It seemed wholly unreasonable to many of the learned men in the days of Columbus that by sailing westward he could reach India. That the earth was round was a direct contradiction of the senses and of the then experience. Common sense rebelled at the idea that the world turned upside down every twenty-four hours while water remained in pots undisturbed. In vain Columbus presented a lot of facts, as that of driftwood and of the shadow of the earth on the moon. Science threw all this aside as

Contradictions to the Senses not Positive Proof of Error.

[1] "Life and Times of Lord Brougham," written by himself, pp. 201-3.

worthless because it did not accord with the *known* positive mathematical laws of nature and contradicted the common observations of man. For a similar reason the French Academy of Science outvoted mesmerism in the thirties of the last century. The British Science Association refused to hear Braid's paper on hypnotism, as they later refused to hear Sir William Crookes's paper on his experiments in psychic phenomena; and yet there is no more doubt now that hypnotism is a fact than that the sun shines, scientists themselves being the witnesses.

How slow we are to learn with Virchow[1] that "what we call the laws of nature must vary according to our frequent experiences." If we get hold of a conflicting fact, all we have to do is to find out whether it is a fact; and then, if it proves a fact, to enlarge our conception of the domain of the natural world, of science. Says Professor James:[2] ". . . And it so happens a fact is denied till a welcome interpretation comes with it. Then it is admitted readily enough." Science will not accept a fact until she can give an explanation for it. Many a scientific skeptic like Hume cries out: "Laugh at the miracles of Christ without any examination of them." The scientists say, "The superstitious accept the phenomena *without examination*," and then turn around and reject the phenomena *without examination*. Which is the more irrational and unscientific act? Possibly the world will again see a stone which the builders rejected taking its place at the head of the corner. Here is an anomaly: The pride of modern science is induction. This is its fetish; but before a mass of psychic facts it comes to a dead halt and refuses to take up these facts, because it does not know where they will land science. Where in this is the spirit of Huxley's little child?

Scientists cry out: "We see on every hand in these phenomena evidences of ignorance, superstition, credulity,

[1] Moll's "Hypnotist," p. 357.
[2] "Principles of Psychology," vol. ii., p. 612.

blind sentimentality." True, but there is clear evidence of something underneath and beyond all this rubbish. But, it is said, this is not a science. True again; it is an immense accumulation of facts, many verified, others partially verified —facts, as I have already said, that suggest the possible discovery of a world more important than the discovery made by Columbus, a world that may be just below the horizon toward which the earth is turning. Science comes slowly after the facts are known—continuity, self-consistency, harmony after demonstration; but the preliminary work, the unearthing and the verification of the facts should also be the work of scientists.

It is urged that science has nothing to do with effects that are beyond natural causes. Is not this another man of straw? What reason is there to doubt that if spirits are behind any of these phenomena they are doing their work in perfect harmony with natural law, the same as is the farmer when he makes his field grow wheat instead of thistles? What is a farmer but a spirit enrobed in skin? What is there in flesh and bone to make a boundary line between the natural and supernatural? God is the only supernatural power—power back of nature.

Professor Zollner, of Leipsic, after observing many psychic phenomena under critical test conditions, explains them by Kant's theory that space perceptions are merely a category of the understanding; that in this world there are three dimensional intelligences, while there are worlds in which there are four dimensional intelligences, others in which there are five, etc. Zollner thus explains the spiritual phenomena of the tying of knots in an endless chain, levitating tables without physical contact until they disappear to reappear in another part of the room, passing matter through matter, etc., all of which occurrences he vouched for as happening in his own room in the full light of day under absolute scientific test conditions. Tho all this was done, he claims it was

Zollner's Scientific Explanation.

done in strict harmony with natural law—that no phenomena are supernatural—all natural.

To get around all this and similar testimony, are scientists ready to take the position that human testimony is not to be credited in the matter of Spiritualism, no matter how multitudinous it may be? Again, I ask, Is this the spirit of Huxley's little child sitting before a fact interrogating it? Tests could not have been made more painstakingly and scientifically accurate than those by Robert Hare and William Russel Wallace and Crookes and Zollner, and by the Society for Psychical Research during the past twenty years. Are scientists ready to say of such men that they too were "such easy dupes as to be arrant fools"? Tens of thousands of men and women, recognized as sensible people in the common affairs of life, give testimony to facts the truth of which depends upon common honesty. It is becoming more and more difficult to waive all of this testimony aside as the results of deceptions or faulty observations.

Alfred Russel Wallace, the eminent English scientist and codiscoverer with Darwin of evolution, says, as indicated in the introductory chapter: "My position, therefore, is that the phenomena of Spiritualism, in their entirety, do not require further confirmation. They are proved quite as well as any facts are proved in other sciences." Does Wallace go too far? Has he generalized too quickly? That may be, but it is certain many other scientists are resting at the other extreme. There are multitudes of indisputable psychic facts that have not been sufficiently examined by scientists, and it is surely the business of science to account for facts, whether physical, moral, or spiritual.

Beecher's Dual Experience.

Here is one of a class of facts that has come into the experience of many men, and belongs probably to our subjective natures, but has received not the tenth of attention from scientists that have the fossil remains of some extinct trilobite: Mr. Beecher, years before his death, told me that, when he

was delivering his famous speech to the mob at Liverpool during the Civil War, he felt that he was some distance above the platform, watching his other self gaining control over the mob; the experience being that of two distinct personalities. Explain that, and we may explain the marvelous phenomena of what are called secondary personalities.

When we see facts that are not accounted for by any explanation by scientists, what are we to do? There is compulsion in reason as forceful as is gravity. By pooh-poohing we never shall be able to stop the exodus to Spiritualism. Spiritualists, as well as the rest of us, have a right to demand of science a sufficient cause for what they see and hear. The flaming out of a heated imagination, the ebullitions of feeling, are poor foundations to build on, but equally unsatisfactory is the "won't believe it even if we see it" of science; the one is as irrational and unworthy as the other.

Scientists, as the rest of us, are bound by the everlasting law of honor so to spend life that they may know what is right, and then help to give it recognition, to give the world the best that is in them—each of us alike to think his life but a missile to hurl against an error,

> ". . . an arrow—therefore we must know
> What mark to aim at, how to use the bow—
> *Then draw it to the head and let it go.*"

This with little or no thought as to the consequences.

Scientists are swinging away from the scientific materialism of a generation ago. They tell us that there must have been an intelligent Creator. Is He dead? If not, where is He? If alive, it is the most natural thing to suppose that He is here with His work. Then it follows that the mightiest force of the universe, the real force, is outside of our physical senses; and it also follows that scientists should most carefully consider this mightiest of forces and the possibilities of sensitive human beings through which this force works. We must never forget that there is intelligence behind these

so-called spiritual phenomena, and that it is not at all likely that the forces of nature and its laws can create intelligence.

Whence this intelligence? Is it from the subjective mind? If so, that mind should be explored, its laws of development discovered, its tremendous forces intelligently utilized. Or is this intelligence from the Beyond? If so, here is a stupendous fact which science should scientifically demonstrate. As said Gladstone, these investigations of psychic phenomena by science are far more important than all other work done on earth.

A century ago horseback was the most rapid means of communication; now steam and electricity have come. The railroad, the telegraph, and the telephone almost annihilate distance. "Many shall run to and fro, and knowledge increase," said the prophet. Sir Isaac Newton, commenting on this prophecy, said: "I should not wonder if some day men will travel at the rate of fifty miles an hour." Voltaire, a great admirer of the English philosopher, speaking of this comment, declared that this prophecy of God's Word made a fool of Newton when it led him to talk that way. Prophets are seers, and often see further and clearer than do scientists. He is a blundering scientist who refuses hints from the world's seers—for a seer is one who *sees*.

How the Bible Made a "Fool" of Newton.

A man is a lighted candle; he carries with him a light much larger than his physical organization, and this light often announces his coming in advance to our senses. What if this light also lights up dark places independent of the senses? A soul that has been forming for ages through the processes of evolution did crystallize an outward body fitted to itself, every part the shadow of a better part within. If that be true, the better part of our senses, their substance, is to be found within, and the substance in the prophet may often do better service than the shadow in the scientist.

These psychic phenomena when rightly understood may prove interesting, startling testimonies coming from a

region not as yet clearly penetrated by a single ray from science.

Some scientists talk about a possible explanation to be found in a further analysis of the forces of nature. Very well, clearly ascertained facts are necessary for this further analysis. And who better than scientists to help on this further analysis? Others speak about the laws of the mind causing us to see things that are not true. Who made these laws and just what are they? This also is an excellent line of investigation, but let the requirements for the evidence as to these facts and the reasoning based upon them be as rigid as we are requiring of Spiritualists. Sublimated reasonings about a possible subliminal and subjective mind, and about odic and other forces, are not satisfactory explanations of the finding by Swedenborg of the mislaid receipt, of Lord Brougham's vision of his dead friend, of the phenomena Sir William Crookes describes as witnessed by himself, of the finding of "The Widow's Mite." Science has yet to deal seriously and comprehensively with the unanswered question about this class of psychic phenomena:

WHAT IS IT?

Prof. William James says that a number of his fellow professors at Harvard refused to attend a séance to witness psychic phenomena, and to which he had invited them. Some scientists do not hesitate to declare that they would not believe the testimony of their senses if they gave testimony in favor of these phenomena. Ah, the spirit of Huxley's little child! Hegel complained of a similar attitude of scientists in his day, of an *a priori* settlement by scientists of what is possible and what is impossible. To them spirit and Spiritualism are inherently absurd, and matter contains in itself the promise and potency of all life; force, life, thought, feeling, heat, light, gravity are only different forms of matter. That is a stone wall of skepticism against which it is

useless to butt our heads. Sir David Brewster declared, in reference to these phenomena, that "spirit is the last thing that I will give in to." He clung like grim death to his *a priori* conclusion that spirits do not return. How a predisposition, a dense prejudice may influence and warp the judgment and memory of so great a scientist even as Brewster is illustrated by the following two accounts he gave of a séance he attended with the medium, D. D. Home, in June, 1855:

Sir David Brewster's Curious Self-Contradiction.

From an Account by Sir David Brewster in the London Advertiser, October 12, 1855.

"At Mr. Cox's house, Mr. Home, Mr. Cox, Lord Brougham, and myself sat down to a small table, Mr. Home having previously requested us to examine if there was any machinery about his person, an examination, however, which we declined to make. When all our hands were upon the table noises were heard—rappings in abundance; and, finally, when we rose up the table actually rose, as appeared to me, from the ground. This result I do not pretend to explain; but rather than believe that spirits made the noise, I will conjecture that the raps were produced by Mr. Home's toes, which, as will be seen, were active on another occasion; . . . and rather than believe that spirits raised the table, I will conjecture that it was done by the agency of Mr. Home's feet, which were always below it.

"Some time after this experiment Mr. Home left the room and returned, probably to equip himself for the feats which were to be performed by the spirits beneath a large round table covered with copious drapery, *beneath which nobody was allowed to look*.[1]

"The spirits are powerless above board; . . . a small hand-bell, to be rung by the spirits, was placed on the ground near my feet. I placed my feet round it in the form of an angle, to catch any intrusive apparatus. The bell did not ring; but when taken to a place near Mr. Home's feet, it speedily came across and placed itself in my hand. This was amusing.

"It did the same thing, bunglingly, to Lord Brougham, by knocking itself against his lordship's knuckles, and, after a jingle, it fell. How these things were produced neither Lord Brougham nor I could say, but I conjecture that they may be produced by machinery attached to the lower extremities of Mr. Home."

[1] Home, commenting on this passage, explains that he was seized with a violent fit of coughing and left the room to get a handkerchief ("Incidents," First Series, p. 238).

From an Account in the Private Diary of Sir David Brewster, Dated June, 1855, and Published after His Death.

"Last of all I went with Lord Brougham to a séance of the new spirit-rapper, Mr. Home, a lad of twenty, the son of a brother of the late Earl Home. . . . He lives in Cox's Hotel, Jermyn Street; and Mr. Cox, who knows Lord Brougham, wished him to have a séance, and his lordship invited me to accompany him in order to assist in finding out the trick. We four sat down at a moderately sized table, the structure of which we were invited to examine. In a short time the table shuddered, and a tremulous motion ran up all our arms; at our bidding these motions ceased and returned. The most unaccountable rappings were produced in various parts of the table; and the table actually rose from the ground when no hand was upon it. A larger table was produced and exhibited similar movements. . . . A small hand-bell was then laid down with its mouth on the carpet; and, after lying for some time, it actually rang when nothing could have touched it. The bell was then placed on the other side, still upon the carpet, and it came over to me and placed itself in my hand. It did the same to Lord Brougham. These were the principal experiments. We could give no explanation of them, and could not conjecture how they could be produced by any kind of mechanism."[1]

Concerning the marked discrepancies in these two accounts by Brewster, Mr. Podmore,[2] altho a disbeliever in Spiritualism, is constrained to remark:

"It will be seen that in the interval between June and October Brewster's mental attitude had undergone a decided change, and that he now finds himself able to "conjecture"—at a distance of some months from the actual facts—how the things were done. It may be urged, indeed, that this change of attitude is due to the discovery of suspicious circumstances at the second séance, described in the same letter to *The Advertiser*. But no later discoveries of the kind can explain or excuse positive discrepancies between the earlier and the later account of the first sitting. In the earlier account it is expressly stated that the bell rang on the floor, when nothing could have touched it; in the later account it is stated that the bell did *not* ring; and various incidents, tending to throw suspicion or ridicule on the performance, are introduced for the first time in the later account. Suppose the positions had been reversed, and that two discrepant accounts of the same séance, the later account embellished with marvelous details which found no place in the contemporary version, had been published by some preposterous Spiritualist. Brewster would, no doubt, for our warning and edification, have pointed the obvious

[1] "The Home Life of Sir D. Brewster, by his daughter, Mrs. Gordon, pp. 257-8, Edinburgh, 1869.

[2] Podmore's "Modern Spiritualism," vol. ii., pp. 143-4.

moral; and perhaps, if the names are changed, the moral will still serve. But the Spiritualists were denied their revenge, for Brewster's diary was only published after his death."

A scientist may be superstitiously afraid of superstition; nor are all truly scientific who scoff at superstition. He talks much of the danger of auto-suggestion. Should he not also be on his guard against the auto-suggestion of doubt and of predisposition?

The scientist is indignant when told that there is no physical world. Why is he surprised that we laugh at him when he tells us that there is no spiritual world? The latter is proved by an interior experience, the other by an exterior. As a witness the interior experience has the advantage. Says Du Bois-Reymond:[1] "In the 'Law Book of Research in Natural Science' we read the same command as in the Scriptures, 'Verily I say unto you, except ye become as a little child ye shall not enter into the kingdom of heaven.'"

Said Tennyson, "Nothing worth believing can be proven," that is, as mathematics prove things or as sense perceptions prove things. Sense perceptions claim to be the sole arbiters of what is, self-asserting, dogmatizing. The shortest way to truth is not to be measured by a tape line. The intellectual and spiritual evidence along the lines of inner development is a far more certain and direct proof of things that come on their plane than are all the senses combined. Here, after all, is the only certainty. Those who have not this development are blind and deaf, no matter how delicate and wide open their eyes and ears may be.

If Christ is First Fruits of the Resurrection, Then What?

If it be true that man is a spirit incarnate, why is it inherently absurd to believe, even in the extremest claim of these spirit controls, that the time will come when a man may take up his life and lay it down again? Christ brought life and immortality to light. What does that mean? May it not mean that the ego in man has in it the

[1] A Lecture, "Tierische Bewegung."

power of development by which the last enemy, Death, may be overcome? Goethe once said: "Mankind is always advancing, but man remains the same." True, if this refers to the race of men, and means that each individual holds his position relatively to the whole. The high spiritual powers of the race and of individuals are getting into the ascendancy. The kingdom of heaven is at hand. The Church has not prayed in vain, "Thy kingdom come." The thought that Jesus here expresses is of unspeakable power for good in the world.

I repeat, and will repeat until heard, that scientists will not get rid of this psychic problem until they meet it seriously, squarely, and give sufficient answer.

One earnest man, Garrison, in 1835, said against slavery: "I am in earnest; I will not equivocate; I will be heard." He thundered on in spite of ridicule and abuse and mob, until all the world listened and the wrong was righted. There are ten thousand believers in the truth of psychic phenomena to-day determined as was Garrison that this truth be heard.

The Seybert Fund—A Great Wrong Done.

A few years ago Henry Seybert, a Spiritualist, bequeathed a large amount of money to the University of Pennsylvania. This money was to be used primarily in the investigation of Spiritualism. Unfortunately the fund has been turned aside from the primary intention of the donor. Provost Pepper appointed a committee, giving it little money, published a report of failure, and then used the money for other purposes. The work done by the Seybert committee was exceedingly inefficient, a mere surface investigation. The committee had not learned the A B C of investigation of these phenomena, such investigation as has been followed by the Society for Psychical Research. No one doubts that the Society for Psychical Research is investigating Spiritualism and finds much to investigate. Why is not the University of Pennsylvania carrying out the sacred trust of a dying man whose money it has? In this the University has done a most

hurtful, unfair thing, and even now should right as far as practicable the wrong. There is not the shadow of a doubt as to what the dead man intended. Nor is there any doubt that this class of phenomena can be and is being effectively investigated. Let the University of Pennsylvania engage a man, equipped as is Professor Hyslop or Dr. Hodgson, and turn over to him the interest of this fund for a few years, and see if he will not have a report of startling importance to make. The University of Pennsylvania can not afford to rest under the charge made by many intelligent men that it has been unfair in carrying out the provisions of a will.

Frank Podmore, of London, tho hostile to Spiritualism, says:[1]

> "Spiritualists contend, and not apparently without justification, that the intentions of Mr. Seybert were never fairly carried out, and that the prepossessions of the committee against the subject under investigation are demonstrated by their willingness to leave the inquiry unfinished and to divert the funds entrusted to them to an object which was regarded by the testator as at most of secondary importance."

It is a grave pity that this wrong was done. We need much of the kind of investigation Seybert had in mind—patient, unemotional, exact. Why should not a University deem it worthy of itself to help solve the question of personal immortality, engaging upon its solution with the same patience and thoroughness that it has engaged upon other problems? A few scientists are engaged upon this problem, and already reports come from the front that indicate startling progress, and there are many indications of a backward swing of the pendulum from materialistic pessimism. Surely it is true, as says Andrew Lang: "There can never be any real harm in studying masses of evidence from fresh points of view." And let us have the common sense to admit with Aristotle: "Things which happened are manifestly possible; for if they had been impossible, they would not have happened."

Backward Swing from Scientific Materialism.

[1] "Modern Spiritualism," vol. ii., p. 194.

After some thousands of years of study of the physical world we are still conscious that we have but begun its investigation. How much more is this true of the psychic world, which has not been seriously investigated prior to the last quarter of a century? Let there be careful scientific investigation of every evidence of the existence within us of rudimentary faculties, intended for use possibly when we break from this planet and our prisonhouse of flesh and become cosmic intelligences. We may discover that these faculties have functional uses here and now; and it may be possible even for us to find out their laws of development and thus help on greatly the evolution of the race.

If there is a bare possibility of this being true, should it not profoundly interest every scientist worthy of the name and profoundly interest all other men who care for their kind?

Of this we may be sure, the phenomena, the honest psychic phenomena, still await a revealing genius to make them plain.

Science sooner or later will give us that genius. Is it needful, in view of the rapidly increasing multitude of psychic events, to put the ear close to the ground to hear the steppings of the "coming one," a scientist by faith enlightened to be in this the world's Parsifal? I am not a prophet, nor the son of a prophet, nor do I count myself in "the sunset of life," nor gifted with a "mystical lore," and hence could only say Amen if some such a one should apply to psychic phenomena these words of the poet: Tho

> ". . . my sight I should seal,
> Yet I can not cover what God would reveal.
> 'Tis the sunset of life gives me mystical lore,
> And coming events cast their shadows before." [1]

[1] Campbell: "Lochiel's Warning."

IV

SPECIAL "SPIRIT-TALKS" TO CLERGYMEN

"You are a clergyman" is a greeting I meet with at almost every new circle or séance which I attend; "we have something special to say to you."

My answer usually is: "Say on."

And they say on, wise or otherwise, more often the latter; often these utterances are very curious, and sometimes so profound as to give me reason for pause. Frequently they are the voices of criticism. Take this one:

A Criticism of the Churches.

"Your histories of the Christian Church, biographies of many of your saints, histories of your denominations, and of many of your revivals are shot through and through with vanity. Vanity has played a great part in the advance of the churches, in the persecutions that have arisen, and in the religious controversies, and it is to be found in not a little degree in your creeds. No man is truly religious who does not care for something intensely outside and above himself. You need a church that cares first of all for the glory of the truth and for the uplifting of humanity, a church that is alive and loves, that draws the energy of life out of the free air and the free sunshine, whose organism never degenerates into mere mechanism, but is an organism that adapts means to ends, as the growth of humanity makes man vary. How can the machinery of the Middle Ages help you now and here in America? To have fine church buildings, eloquent preachers, big pew rentals, and increasing membership—what are all these but vanity? Go wash the feet of the poor, give drink to the thirsty, and put new heart into the discouraged—that is what you ought to do.

"The street harlots are nearer the kingdom of heaven than is the average preacher, for the average preacher has become the slave of organization, and organization is mechanical. His faith and his love for men are kept in the cold storage of an icy heart. I tell you, the spirit world is coming on the earth like a rising tide, now here, now there, now everywhere, receding now and then, only to advance with renewed strength. If you preachers will not hear us, we shall find our audiences even among the poorest, as did Jesus.

"The best of men
That e'er wore earth about him. . . ."

Yes, you will then make hysterical haste to investigate. When that time comes remember that this knowledge does not come by frenzy, but by meditation, study, growth.

"If you will open wide the door of faith to the spirit world, you will see that the kingdom of heaven is at hand, and you will cast out Satan, the world spirit, and then the angels of God will minister to you." [1]

Here my skepticism got the better of me:

Question: "But how do I know that you are a good spirit and not an evil one, or that you are even a spirit? How can I tell that there is anything here beyond my senses, that I am not now pumping at a dry well?"

Answer: "One who asks that can not know. Your materialism is the stone wall that hinders your progress. You shut your eyes and say that there is no such thing as light. Friend, to get rid of spirit phenomena you are getting rid of the Bible, exchanging humming-birds for mosquitoes, killing roses to grow docks, running from sheep to wolves. Awake, ye sleepers, look up, you are not alone. The hills and the

[1] "Up to the highest cycles to which I have access, the distribution of force comes through what on your plane are called vibrations. Forces through vibration are brought to bear upon the lower cycles by the higher, and through them is the communication of the lower possible with the higher. Our Savior performed His miracles through these forces which connected Him with the Father. He says, I and my Father are one; now, this oneness existed in His willingness to be led and in His obedience to the will of God. This made it possible for the high forces to enter His soul and to control Him." "Pastor"—see Preface.

valleys are covered with multitudes. There is no death. How long, oh, how long will ye sleep, O fellow men? Read your Bible; it tells you, to some will be given the gift of healing, to others the gift of discerning spirits. Was this said only for the old times or for all time? The same law governs now that governed then. Only now your unbelief has hardened into a rock."

At this point I remonstrated, urging that the spirit communion in the Bible times was for a special purpose, and had ceased. Without replying to my remark he continued:

"The seventy rejoiced that the demons were subject to them, and Christ said He saw Satan fall as the lightning from heaven. We and you can rule over the evil spirits. They who came to Jesus desired more and more visible signs, until Christ denounced them as hypocrites who could discern the signs of the sky but could not forecast the coming of the spirit powers. Where in Scripture do you preachers find your intense opposition to all spirit communion? That is a book full of spirit phenomena. You say, 'We believe in the communion of saints.' Cease your hypocrisies and lies. Tell the truth, say you believe in the communion of saints on earth, in communion only when it takes place through your carnal senses, and that you believe there is no other communion.

Contrasted with Saul's Ready Belief.

"The first time Saul heard a voice speaking to him from heaven he straightway believed. Had it been you, you had been startled for a day or two, and then reasoned that it was some subjective mind delusion, or that one of the soldiers had hypnotized you, or some juggler's trick had been played upon you;[1] and with the aid of your excited imagination

[1] "True, much harm has come to the earth through these sources, so has much harm come in many forms from the unskilful and indiscriminate use of dynamite; yet dynamite is one of the mightiest and most helpful of your forces. Would you banish it from the world because it has brought destruction in the hands of the ignorant few? It is equally foolish to stamp Spiritualism as harmful and debasing because in the hands of the ignorant or vicious it has wrought harm. No, my friends, learn how to handle the explosive dynamite and you will

and thoughts of ventriloquism and vain belief in your superior discernment, you would have put your conscience to sleep and have gone on with your persecutions. Saul was proud, had love for consistency, was loyal to his beliefs and comrades, and was well balanced, and yet he turned abruptly, opening wide the gates of his soul; beware lest you be of the number who will not know when God speaks. Christ says there will be those who know His voice; others who will not know it. Many clergymen there are now, as in the days of Christ in Palestine, who are not able to distinguish the voices of the spirit world from the noises of earth. Why? You have not the spiritual growth that develops the spirit senses. These things are spirit, and to be heard must be listened to by a developed spirit nature. How will you know in 'that day' that Jesus is in the Father? You will not be able to *see* Him. If you do not radically change, you will be forever 'doubting Thomases.'

"Your unbelief is provincialism, not Christianity; it is of this hard, commercial age. Christianity is universal truth. No one can be a developed Christian who is not loyal to universal truth. You are loyal to truths that come in at the doors of your senses, and to no other truth. You say that you do not know; say rather you *will* not know. If you wish to know, rise and follow the pillar of fire by day and the cloud by night, for God is in them. He is where sincerity is. Your unbelief has sent you into the wilderness for more than forty years, but you will reach the other side; whether this year or a billion years hence, you must determine.

receive no little advantage; so learn how to use mediumship and you will receive untold advantage. Let your thoughts dwell upon things above, and by a reasoning faith, and a sincere desire perfect your life here so as to perform the mission your Christ has placed before you, and you will find a ready solution to many of earth's unsolved problems; and by developing a spiritual insight there will be revealed to you such an unbounded world of experience that your souls will be lifted far beyond the boundaries of earth. This vision will give you a conscious connection with the world above, and with friends now invisible and to you unreal." "Pastor"—see Preface.

"Keep your mediums, I entreat you, honest and pure. Let your circles be holy places. Do not let the mediums be the victims of curiosity or of whim as were the subjects of hypnotism a generation ago. You have here the force of forces. Learn prayerfully to utilize it. Friend, hear me —*you* need me; I do not need you.

"The heart of the Church beats altogether too feebly. We would administer to it the digitalis of Spiritualism."

Why this reasoning is not satisfactory to me is because the proof I ask for is on the physical plane, while the proof this spirit talks about is on the spiritual plane. To *know* Christ spiritually and believe that He was sent down from the Father is one thing, but for the disciples to have believed that the one who claimed to be Christ after the resurrection was the same person they had previously known as Christ was altogether a different matter. The one required a spiritual growth that would give spiritual discernment; the other required memory of physical facts. Christ identified Himself to the disciples at Emmaus by breaking bread in the way that they had seen Him do it before death, and He identified Himself to Thomas by the wounds in His hands and His side—all physical facts. All Thomas needed was memory; it surely did not require growth to remember the spear and the nails. But "in that day" to know that Christ is in the Father, and we in Him, and He in us, will require *growth.* My spirit mother can identify herself to me by an appeal to my memory in telling me facts only known to herself and myself. When I ask for such proof, and am answered, You must *grow* spiritually before it can be given you, is it strange that I deem this information inconclusive? The puzzle is that this intelligence, if he was what he claimed to be, did not reason more closely. Yet, on the other hand, if he was not what he claimed to be, what was he? I continued the talk with this intelligence:

Question: "I hold in my hand a letter from an eminent clergyman, who says that in his experience much harm has

come from Spiritualism; many members have been drawn from his and other churches by it; husbands and wives have been separated, and industrious men made idlers and ruined. What reply to this?"

Answer: "A new truth often works harm. Have you forgotten how in the early history of Christianity many threw off all restraint and went naked? Do you not remember the story of the Anabaptists in Luther's day? Was not the Salem witchcraft an outgrowth of belief in the Bible? Master the laws of Spiritualism on your side, let us master them on ours, and then you may judge. Do not come to hasty conclusions. Many thousands of people have been killed by electricity. What is the remedy? Master its laws, and then you have a great helper. Avoid hasty conclusions, that bane of reasoning.

Is Spiritualism Hurtful to the Church?

"You compel us to repeat truths again and again. Why are you so slow to believe? Why do you not understand? You must realize it to be a fact that evil spirits have among them those who are capable of great cunning and deviltry, who come to you in the garb of angels of light, and are wolves in sheep's clothing, that they may deceive all those who are not spiritually proof against them, proof by the law of good intention. You are face to face with a gigantic fact that means both good and evil. A medium can become an open door through whom will come a most disagreeable set of people from the other world or a most agreeable set of people; it will all depend upon yourself and upon your medium. You get what you bring. The circle simply reveals the manifestations you make possible. You determine the kind of manifestations these will be.[1] Moses called good spirits,

[1] "This is very true; and why do you hesitate to accept it? Would you not expect that the conditions are essentially different in a room filled with people cultivated and congenial, filled with the fragrance of flowers, and vibrant with sweet music, from what they are in a gambling-hell, no matter how brilliant the lights and alluring the surroundings, and the courtesies given you? In the atmosphere of the one there would be to your soul harmony and peace; in that of the other there would be disturbance and unrest, no matter how gaudy or glittering in outward

and then the magicians called evil spirits to imitate the wonders that Moses wrought. The magicians did all that Moses did. It was not wise *then* to deny the genuine because of the correctness of the counterfeit. Pharaoh did, and made an awful mistake. It would be unfortunate if the Church were not wiser to-day.

"Spiritualism is the natural heirloom of the Church, and should be hailed with rejoicing. Rightly understood, it is the key to the Bible and it will usher in your millennium. It will teach you to love truth, goodness, spirituality, and to prefer others to yourselves—these are more to be desired than your billions of money and all of your physical discoveries. You churchmen have a moral and spiritual astigmatism distressful to behold, and yet you think you have perfect sight. You repeat to yourselves the blindness of the Pharisees when Jesus was with them. You too are blind leaders of the blind!

"How will this age escape the pathetic experience of Rome and Greece when those people became conscious that their faith in their gods had died?

"You say you believe in the spirit world. Put then your belief to the test of a full investigation, and see if spirits will not respond. Do this in the right mind, with effort to realize that your faith is a fact, and you will be led logically to accept spirit communication.

"You clergymen are too busy taking care of the machinery of religion to look for God in the machine. You worship the letter, but forget that the letter killeth. Accept Spiritualism, understand the laws of mediumship, and protect

appearance. You would feel the one elevating, the other debasing. The occupants of the latter might assume the outward garb of light, but to your soul there would be the grinning skull behind the smiling face. However pure the atmosphere you take with you, in this wicked place it will become vitiated, unclean, partaking of the nature of the surrounding atmosphere. In this way it is that a class of wicked persons invite spirits that are in harmony, and the medium is the conductor through which all these influences must be expressed. How can communications be of a high order if the correspondences are of a low order? It would be as impossible as it is for you to draw from a stagnant pond the clear sparkling waters of a mountain rill." "Pastor"—see Preface.

and develop mediums, and you will find that Spiritualism will be the greatest friend the Church has had since Jesus left earth. Do not be afraid that Spiritualism will destroy the Church. It may burst the rivets and loose the joints in much of your dogmatic theology, but it will leave the essentials of religion, of Christianity unchanged—these are ingrained in the mental and spiritual universe. Fear not, the physical universe will be ground to powder before one jot or tittle of a spirit truth will fail."

I replied: But how are we to judge Spiritualism except by its fruit? Thus judged, it merits little recognition by the Church. What has it done? His reply was that Spiritualism, through the investigations of leading scientists who are almost in spite of themselves making clear the spirit origin of some of these phenomena, as the Society for Psychical Research, has already stemmed the current of scientific materialistic thinking, so that now the materialism in the Church was the chief danger. He continued:

"Materialistic thinking is the dead weight on the Church. It has been said that about the only light of heaven that gets into your churches is through the colored glass in your pictured windows—a light that is dimly religious, all too dimly so. Why think that all revelation ended with Patmos? Interrogate the spirit world as the prophets did, but do it as the prophets did. They came with fasting and prayer and faith. Do likewise and hearken for answer, for all heaven will move to reply.[1]

Revelation Did not End with Patmos.

"A materialistic Church has no vitality. It is dead. Your light is darkness. Your salt has lost its savor. Great buildings, great organs, elaborate music, splendid ritual, and marvelous benevolences, in themselves are only painted fires and decorated corpses.

[1] "Fasting and prayer are as important factors to pure Spiritualism as air, food, and water are necessary for the preservation of life. The failure to come to Spiritualism in this spirit is the cause of so much disappointment." "Pastor"—see Preface.

"Hearken to me, ye men of the Church, and your ship of Christian faith will sail with an even keel tho the breeze from the spirit land through the cabinet gateways helps fill its sails—will sail with a more even keel and far greater speedway."

These "talks" to clergymen by the spirits are frequently aimed even more directly against the prevailing materialism of the age. The following is brief but vigorous:

"Your world is well-nigh swept into the gulf of utter materialism, as the result of the scientific atheism taught a generation ago by your Huxleys and Tyndals and Darwins and Spencers. It is a mad age of commercialism. The ablest of your men spend life most absurdly and count this superior civilization. As your Shakespeare says, 'They pile up gold'—they pile up honor, they pile up pleasure—'like bees taking toll from every flower, thighs packed with wax, mouths with honey, bring it to the hives, and like the bees are murdered for their pains.'

"Yours is the gilden age; call it not the golden. Even to the larger part of clergymen a spirit world is a dream. You require a thousand times more proof for spiritual facts than material. Why? Jesus said to His disciples as with alarm they saw Him asleep when the storm was on, 'O ye of little faith.' Thomas would have taken His disciples' word for the size of a tree or the draft of fishes, but not for the vision they had that proved that Jesus was seen alive after death. The Church has not outgrown this faithless spirit, but has strengthened it. Break through the stone wall of your materialism. The grave is not the sepulcher of your *dreams*. Believe me, Spiritualism is able to furnish to the world a scientific basis for Christianity. That is its mission. It makes the spirit phenomena of the Bible continuous.

Gilden, not a Golden Age.

"We come to save you from materialism. Communion with the spirit world is a necessity to you. This is but the

beginning of a stupendous upheaval of that molten mass that lies down deep in man's nature, and which in the past now and then has faintly revealed its presence. You must not limit the capacity of the infinite for new things. What if God means again, after nineteen hundred years, to have the spirit world break into full evidence—fuller than then? Men do not take kindly to the disturbance of their materialistic slumbers by voices from the unseen world, and they dogmatize about the impossibility of such voices. Foolish people, not to know that Providence intends just such disturbance. You can not turn back by a hair's breadth your earth on its axis, and yet you think to reverse the lever of the moral universe when held by the hand of the Omnipotent One. You spin a cobweb around the earth and imagine that you can stop its progress."

Question: "But what is your remedy? In what way would spirit communication supply a remedy?"

"What the world needs is outlook; believe with Paul that you are surrounded with a multitude of witnesses. You must have a rational scientific answer 'Yes' to the question, 'If a man die shall he live again?' Were you to have open communication with your spirit mother, your father, your child, with a Beecher, a Lincoln, a Thomas à Kempis, the Misses Carey, Margaret Fuller, and were you to know that these people were looking at you, would you not act more nobly?

"No; you do not *believe* in the 'communion of the saints' or even in the resurrection of the dead. Let one tell you that he spoke to your dead, and, like Thomas, you would say it is too absurd for credence. Even tho you yourself saw them, you would doubt your own eyes. Dogmatic acceptance is not belief. In that day many shall say, Lord, Lord, have we not done this and that in Thy name? but He shall say to you, I never knew you, depart from Me.

"I tell you your dogmatic religious belief is jacked up

to a level far beyond that of your spiritual development and real intelligence; and your seen world is the visible stage of the unseen intelligences of the spirit world. I say intelligences.

Power of Man and Spirits to Help or to Mar God's Work.

"A man can turn a wilderness into a garden and a garden into a wilderness, a straight tree into a crooked one or a crooked one into a straight one. Is it hard for you to believe that even greater freedom and power belong to the spirit world to help or to mar God's physical universe? Have not your own scientists told you truly that ether and matter do occupy the same space at the same time; and why not two worlds here in the same space be now at work?"

A long talk followed on the materialistic tendencies of the Church. I combated some of the criticisms, but to others I had to plead guilty for the Church.

The specific suggested by this "spirit control" for the mental and spiritual disease of materialism was certainly efficient in the case of the famous scientist, Alfred Russel Wallace, who says, in the first edition of his "Miracles and Modern Spiritualism," published in 1874: "Up to the time when I first became acquainted with the facts of Spiritualism, I was a confirmed philosophical skeptic. . . . The facts beat me."

And Judge Edmonds, writing of Prof. Robert Hare, then Professor of Chemistry in the University of Pennsylvania, and to this day a celebrated scientist, says:

"Dr. Hare has all his life long been an honest, sincere, and inveterate disbeliever in the Christian religion. But late in life Spiritualism comes to him, and in a short time works in his mind the conviction of the existence of a God and his own immortality. . . . The last time I ever saw him he told me that he was at length a full believer in the revelations through Jesus—that, in fine, he was now a Christian, full in faith—that but a few days before he had made a public proclamation of his belief at a meeting which he had addressed at Salem, Mass., and he read me a long article on that subject, which he had prepared for publication."

This is a test that Spiritualism must be able to stand: "By their fruits shall ye know them." If these fruits are not sweet, pure, uplifting, true, then Spiritualism is worthless and must perish. In making this test, I would also apply literally this text of John's:

Test that Spiritualism Must Stand.

"Beloved, believe not every spirit, but try the spirits whether they are of God. . . . Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God" (1 John iv. 1-3).

This to me is the supreme test of the rightness of Spiritualism: Does it recognize Jesus Christ as the revealer of the living God? To me this Jesus is the Light of the world, and His cross is the Niagara bridge over an otherwise impassable gulf. There is that in my deepest experience that responds to Christ, the Lamb of God that taketh away the sins of the world; when I am at my best I *know* that I am utterly unworthy of the inner kingdom, and this sense of unworthiness increases as my inner life develops. Hence Jesus Christ becomes to me more and more a necessity—one whose righteousness in some profound way takes the place of my unrighteousness. As said Gladstone, dying: The righteousness of Jesus Christ is my only trust.

If Spiritualism were wholly the outcome of fraud, of coincidence, of the subjective faculties of the medium, of evil or undeveloped spirits, then it may not know Jesus Christ; but if these communings be from spirits who are from beyond and above, they will confess Christ the Savior. With me this proof of identity does not rest upon a dogma, but upon the necessity of my inner experience; as much as would proof of identity with a Mozart rest upon an expression of music, or with an Angelo upon the expression of beauty. It is not intellectual; it is experimental.

Christ the Substitute.

I do not think that I magnify unduly Christianity.

While I say that it is right, if correctly understood, at all points, I do not say that other religions are right at no point. There is a radical difference between Christianity and other religions, yet if we go down deep enough, as one control put it to me, we shall reach a point where all religions meet. Lessing illumines this thought neatly where he has the Jewish Nathan say to the Christian monk: "Heaven bless us! That which makes me to you a Christian, makes you to me a Jew."

A man should not be afraid of

> "Truth wherever found,
> On heathen or on Christian ground;
> Among his friends, among his foes,
> The plant is divine where'er it grows."

The indifference, if not the hostility, of many Spiritualists toward Jesus Christ stands as a barrier to the progress of Spiritualism in the Church. In this they are often misunderstood, for a large class of Spiritualists are imaginative and sentimental with little care for systematic or careful statement of religious truth.

Religion with other Spiritualists is only communion with intelligences who exist out of the flesh—intelligences on their own moral and religious plane. They believe themselves talking with folks who think as they think.

They must let me thunder in their ears the instruction of their own spirit controls—I have heard it so often that I can not forget it:

Forever the law holds, like draws like—those who are hateful, selfish are apt to hear talk of that kind, and their associates, whether in the flesh or out of the flesh, will be of that order. Were all the talks heard in Spiritualist circles after this sort, these phenomena might be of little value except as proof conclusive that there are intelligences independent of nerve- and brain-cells—that there is life beyond the grave. But this is not all, nor nearly all, that comes

from the séance-room. There frequently come from the cabinet requests for sacred songs, as "Nearer, my God, to Thee," "Jesus, Lover of my Soul," "Blest be the Tie," "Rock of Ages," and often most earnest appeals to the intemperate, the profane, the immoral, the selfish to cease all wickedness, to live clean lives, giving strong reasons for these appeals, and other helpful talk. If all this be the work of devils, does it not suggest a house divided against itself? It is much easier to believe this the work of a fevered subjective mind—that is, if we have conclusive proof that there is in us such a mind.

Whence Comes This Sort of Talk?

At a certain séance we were earnestly urged:

"Free yourselves from selfishness. You are not living as brothers on earth, and this is the reason of so much of your affliction. You profess the Christian religion. Live it; give to others, give what you have, give yourselves. Jesus did this, and He is the *way*. This is not Christian, Jewish, Buddhistic, but simple truth. The path of self-surrender is love for God, for man, for right. It is seeking first the good of others, and then finding that all other things come freely.

"Hear me, Jesus Christ is over all, the greatest and highest of spirits. To Him all must be conformed; there can be no spiritual advance except by being conformed to the requirements of the God-man. Earth life is too short to meet the requirements of God's type. Growth goes on from cycle to cycle. It is not well to tell you all, all that this means, nor could you understand it were I able to tell it to you.

"You get rid of blame for sin by pardon in Christ, but not of the effects of sin. The effects must be outgrown, and growth comes from the purpose of the heart, from the free-will effort of the sinner. The spiritual husbandman also gets his harvest by the sweat of exertion. In this work there is no substitution. You must work out your own salvation; so must spirits in every cycle. We in our spirit

sphere can hear the heart-throb of the higher spirit worlds in their desires to help.

"Some of you find it hard to believe that Jonah was swallowed by the whale, and you think that that story should be torn out of the Bible. That story is true, *rightly understood.* My dear friends, I have many things to tell you, but will say now only this: Eye hath not seen and ear hath not heard the *full meaning* of your Bible. Do not lose faith in it. God has never made a sun without spots; that is His way."

God Never Made a Sun without Spots.

Higher criticism, if this be really spirit talk, may find a formidable rival in a still higher criticism. It would be worth going some distance to hear Dr. Briggs or Dr. Lyman Abbott arguing these points with some disembodied intelligence in a darkened séance-room! After the battle of Gettysburg, Lincoln said: "This war is being fought over our heads." If the contention of Spiritualists should turn out true, this saying of Lincoln's will have an extended and tremendous application. What will scholarship count for should we all become Spiritualists? The séance-room would be exalted above the university. I propounded this objection, half in amusement, to this spirit control. He answered promptly: "Your universities very largely would then determine the quality of the séance circles, for remember the eternal law, like draws like." He continued:

"You need the spirit world to help you in the comprehension of spiritual truths, and it can and does help far—immensely far—beyond what you think. There are many conscientious Spiritualists who overdo by being overzealous. They are like a high-mettled horse, which often spoils its work and tires itself out by needless exertion. It is well at times to stand still with a live, active faith and see the ease with which problems are solved. The solution comes, you know not how, but it comes. But unless your hearts are rightly attuned to the higher spirit worlds, you will receive

no messages from thence. That you receive none is proof only that there is fault in you; your receiver-hearts need fresh attunement."

A MEMBER OF THE CIRCLE: "We thank you, spirit control, for what you are giving us and getting others to give us."

CONTROL: "No, my dear sir, it is God you are to thank, for all good things come from Him. He is over all and in all.

"Life is one, true religion is one; yet the religions are many. There is no death. There are countless streams of personalities in the infinite ocean of life. This ocean is one. We live in God; but God is righteousness and love, and a spirit that is not righteousness and love is a disturbance in the ocean, a storm-center. He is not at peace and never can be until he also is righteousness and love, and the great ocean of life—God—is in trouble until that spirit is in harmony. God leaves the ninety and nine and seeks and restores the one. That is the Christ spirit of this ocean. That is religion. The measure of character in the high realms is what he gives. To be Godlike is to be like God, and that is to give. All else is selfishness. Christ's mission was to reveal this truth—this He did by a life of sacrifice. To be a Christian is to do the same. All creeds and ceremonies are the mere shells of religion; this alone is the kernel. Have this and you have all; have all else and not this, and you have nothing. This was what made Christ the light of the world; it is the light of all spheres. He is a Christian who has it, and he also is a light. This is the sun to spirit eyes. Where it is not is darkness to the spirit, and that spirit that has it not is in outer darkness and is darkness. This love is gravity to the spirit; it draws a soul toward the heart of God, never ceasing to draw until that soul is Godlike. That soul is born again every time it ascends from cycle to cycle—that is to higher light and life.

Gods' Restoring Love Never Ceases toward a Soul.

"Creeds and dogmatisms and forms and ceremonies pass away, but the reasons for them remain and men will never outgrow religion.

"The motion of the universe is toward wisdom and conscience and duty and love. If any one would have success let him go with this sweep. Against it is eternal destruction, hell. The law is eternal; it is eternally true that that way is hell. It is eternally true that a man in that way is in hell. But no man falls outside of the reach of God's affections; he falls not backward, but forward into God's arms. Yet God is righteous, absolutely and immovably so. In the inner world punishment is never partial nor arbitrary, but is always in strict accordance with desert. Justice and mercy join in sacrifice; the supreme exhibition of this was in Christ. You say that you do not understand how this can be. Neither can we understand it fully, but waves come down from cycle to cycle with which this thought harmonizes. We know that through sacrifice of the pure for the impure, God can be just and yet exalt every soul that turns its yearnings toward Him. No yearning for a better life is lost. Somewhere and somehow it will bear fruit after its kind. All efforts for the benefit of others can not but have good results. Do not let this truth of infinite goodness and love be an anesthetic truth to you, but a stimulative one. Your own poet, Tennyson, quoted in a letter to his son, 'The love of God constraineth us'; it should not only restrain, but quicken in us new life and zeal.

Divine Justice and Love Manifested in Christ.

"We look upon sin here as you look upon the disease of the body—a soul disease. There is a difference; but we have soul retreats, soul hospitals. Do not understand this literally. You can not understand me in this until you have grown much, very much.

"I see Mr. Beecher talking to Robert G. Ingersoll. Mr. Ingersoll has made very rapid advancement and is a bright spirit. He and Mr. Beecher are often together and are close

friends. Mr. Beecher says—he smiles when he says it—that I shall tell clergymen that 'in some things on earth Ingersoll was more nearly right than was I. I did not always speak my fullest and largest conviction. He did, and sometimes a *little more.*'"

Right glad was I to get this news, and can only wish that the later reports—when we are more sure of the wires and the *identity* of the reporter—may fully confirm it; much gladder than I should have been had I been made sure that these two stalwart spirits—one when on earth a strong believer in the Bible, as he interpreted it; the other a bitter antagonist, no matter who interpreted it—stood now, like those in Coleridge's Christabel:

> . . . Stood aloof, the scars remaining,
> Like cliffs which had been rent asunder,
> A dreary sea rolling between.

The talk continued,

"The great seed-house of earth is the spirit world.

The Seed-House of Earth is the Spirit World.

"Do not think that this spirit world is all sentiment. It is thought, order; not chaos. Were there real faith among men, faith in the spirit world, then you would give us a fair opportunity to help, and you could judge by results. The power behind all great movements on earth is the spirit world. In your world rise and fall the tides of our thinking. The work to be done is to break down the partition walls of unbelief between your life and ours that there may be unrestricted intercourse. This truth is one of immense importance.

"You say these angels do not talk as you thought angels would talk. Did you think us ethereal, dreamy; and instead you find us a matter-of-fact people? We are your brothers, a mighty spirit world of men and women obscured from you behind a veil of flesh that hides your eyes. Our world intersperses yours. We also have bodies; the vibrations of our

bodies are more rapid than those of the *x*-ray, so that we can pass through all of what you call solids, as the *x*-ray passes through some, and as Christ's resurrected body passed through the closed door into the presence of His disciples.

"I will show you how altogether human we are: There is here a little girl who has passed out of life only a short time, and she wishes me to tell her mother, who is here in the circle, Mrs. ——, that she is so glad that her little pets have been taken care of since she passed to this side. Now is not that natural? Does it not show how little this child has changed? And I want to say to you all, love animals that are about you and treat them kindly. God wishes it—the spirit world wishes it. That man who is kind to his animals will be apt to have kind animals. An ugly tempered man will be apt to have ugly tempered animals. Animals do not cease with their earth existence. When will you know that the universe is unlimited and eternal, and that the spirit universe and the physical universe are not two separate universes? Think what that means. Ye slow-witted men, how often must this simplest of truths be told you? And yet you think nothing can be true that you can not think around and through and understand altogether.

"There is also a woman in this circle who has an invalid child, whose physical and mental development had been arrested for years. I wish to say to that mother, your love to that child, who is so devoted to you, illustrates that God's love to us is not because we help Him, but because we need Him, and He helps us; and the best that He asks of us is that we should be willing to let Him help us by His providence and His grace. He is glorified not by rising above Himself, but by condescension, and the anthem 'Glory to God in the Highest' was heard on earth when the Eternal One descended to our humanity and dwelt with the Holy Child at Bethlehem. And as we in our poor way repeat that condescension we have God's love and show it, and as

Supreme Goodness is Supreme Helpfulness.

we befriend and help those who need our care and love we grow to new wisdom and excellency—we grow spiritually. You say that you would go to the lowest pit of hell if your child were there. Ah, that is divine love! He comes down and abides with us even when we make our bed in hell. God is helpfulness. Never forget, He never gives up the effort to bring back lost sheep—leaving the ninety and nine in His efforts for the wandering one. Let us now pray: O Father, open wide Thy gates for the dear ones who have gone before. Grant that they may come and bless their friends in this circle with sweet communion. O Father, teach us charity, love for all Thy works everywhere. And grant us to know the spirit of sacrifice that was revealed in Christ Jesus. May all the churches be blest by Thy holy spirit, that they may learn to know the height and depth and breadth of the communion of saints on both sides of the grave. Open more and more widely to the people of earth the floodgates of the knowledge of the spirit world.

The Prayer of a Spirit.

"Clergymen, why will you not accept us as coworkers with you, and make of Spiritualism a tool in your earthly carpenter-shop? It will prove your chief tool. Why are you content to get your religious knowledge on hearsay? Your knowledge is retrospective, hearsay, tradition some thousands of years old. In olden times people were wiser. They had direct communication with the spirit world. You take their word for it, instead of having experience at first hand. We *tell* you what they *heard*. All truth carries with it its own proof. Open your soul and wisdom will justify itself to-day and in your own experience. The universe is a vast whispering gallery. You have ears, but you hear not. Even now, after a score of centuries of Christianity, you are involved in enormous errors as to what Jesus and His apostles taught you. You are ashamed of the ignorance and superstition of Christians of five centuries back. Chris-

An Appeal to Seek Inspiration Direct.

tians five centuries hence will be as much ashamed of you. At the best you are like men lost in a strange country covered with Egyptian darkness, with now and then a flash of lightning which serves little better than to let you know how dense is the darkness and which gives you a glimpse of the road out. Those flashes of lightning come from above. Listen to us and you will have broad daylight all the time, and then your progress will be rapid.

"We do not claim infallibility—we also are learners, but we know far more than you on earth know, as those above us know far more than we. It is God's way that the higher spheres be the schoolmasters of the lower. We grow by helping. Sacrifice is the way. That is what Jesus meant when He said, 'I am the way,' and that was what He meant when He put stress on fasting and prayer. There is no merit in self-denial of itself, but to fast and pray takes the mind from self. You love praise from one another, and that is dishonesty, for you take what does not belong to you. Let in the spirit of truth and you will know that a vain man is a dishonest man. You follow will-o'-the-wisps, and yet you say spirit communication is a will-o'-the-wisp. This will-o'-the-wisp will turn to be a star that will shine forever. I say you are dishonest, for you claim credit for what is not yours. Listen to me: Who was the Shakespeare you knew and idolize? He was not the man Shakespeare, but a band of spirits who through this man communicated with the earth. This band was back of the consciousness of Shakespeare. He did not know the source of his inspiration. He believed all came from his own mind. You wonder when the spirit of Shakespeare now speaks through some medium that his utterances are inferior. You now, if the medium is well developed, hear Shakespeare as he is; you then heard, when he wrote on earth, Shakespeare as the Shakespearian band of spirits was."

The Higher Spheres the Schoolmasters of the Lower.

This was startling; for a few moments it looked as if it

might prove too much for the faith of even some of the "rock-ribbed believers" in the circle. Yet they stood it. It was surely an astounding bit of information. In spite of its solemn import to the reputation of my favorite among poets, the thought of the tremendous possibilities of a theory of this sort, if applied to other of our great ones, diverted me not a little; but quieting myself, I said to the control, "Do you not think that this explanation will be ridiculed by the public as a convenient cloak for fraud?" "Quite likely," he quietly replied, "but that will not change the fact. The explanation that Jesus on occasions could do no mighty works because of the unbelief of the people is to this day ridiculed by some, and by others made to cover fraud; and yet it was a true explanation. You hear with your ears and the lower part of your brains; spiritual truths are spiritually discerned.

"Let people know that they will survive the shock of death, and you will add immensely to the dignity of life. Let this be a step with them from belief to knowledge, and hope will have a thousandfold more power to lift the world. Nothing so dwarfs the spiritual nature and hinders progress as materialism. It were better for a soul to believe that he is a spirit who has been sentenced by some superior spirit power to do hard labor in a prison-house of flesh and bone for three score years, and to grow restless and beat his hands against his prison bars, than to settle to the conviction that this is the beginning and the end. That man among you who can get the world to believe that spirit communication is a fact demonstrating individuality and immortality will do for the earth more than has ever been done by any man save Jesus Christ. He will place free institutions on an immutable basis and lift the roof from the world's temple. The barest chance that Spiritualism is true should profoundly interest every intelligent man on your side of life.

Faith in the Spirit World a Lifting Power.

"Do you not know, will not the Church understand, that this will make credible the strange birth and the resurrection

of Jesus Christ? If your dead can materialize and walk on earth, why is it strange that an exalted being like Jesus should materialize and walk on earth for thirty-three years and come back again after He had entered the grave? The Church should regard Spiritualism as its greatest ally.

Christ a Materialized Spirit.

"The Church must unlearn much of what she has learned. Why should this make her hesitate? Neither is the Church infallible. She does not claim to be—at least the Protestant Church does not so claim—but when told that she is not by the spiritual world she bitterly resents it. Your dogmas are milestones in your religious progress. The Church too often mistakes theologic pedantry for spiritual knowledge. Knowledge of the mechanics of music does not measure the growth of the music soul. Said the Master: 'Except your righteousness shall exceed that of the scribes and Pharisees you can not enter into the kingdom of heaven.' Why? The inner kingdom is entered by the development of the spirit. Study well, friends, the full meaning of what I have just said.

"The higher cycles do nothing carelessly nor foolishly. There is high purpose in their determination to bring their communication with you into the realm of your consciousness. It is not a matter of jest nor to satisfy wonder, altho many of the lower spirits on both sides are so using it. This trifling will soon be overcome. The spirit world will be capitalizing itself in your thinking. The audible communication once heard by the world's best men will be heard again. Then there will be prophets and apostles in your pulpits, and then there will be no complaints of empty churches. This will be a visible and audible demonstration that the kingdom of heaven *is* at hand, as it was when Jesus and the angels at Bethlehem broke through, and when Moses and Elijah appeared.

The High Purpose of the Spirit World.

"These truths we know that you will accept only by iter-

ation and reiteration. By making spiritual truths part of your thinking you will grow to them. Facts demand explanation of scientists, and scientists too will enlarge their ideas of nature and its laws so as to take in these facts.

"All this will immensely enlarge man's self-respect, not his pride nor vanity, for he will know that this is not his doing, but is of the infinite essence of all knowledge, and goodness, and life—what you will call God. Give a man the certain consciousness that there is such a God and that this God is with him and in him, then the dream to him of a billionaire will be a triviality. It will prove that personality continues; that space and time are nothing to spirit; as one of your own philosophers said: 'It is all the same whether the distance be an inch or a billion of Uranus's orbits.' This is not altogether true, not in the lower cycles, but there is much truth in it. Life is the only truth, all else is corollary, or, rather, shadow. Take heed how you hear. We are not permitted to tell you many of the higher truths, for until you have that in your development that answers to them, you misunderstand them, and they work injury.

The Crystallizing Power in Materialization.

"What is life? The life germ of an egg, of a grain of wheat—what is it? The life germ of the body—what is it? The grain of wheat lies in the ground in a sealed vessel for centuries. Plant it, and it produces new bodies after its kind. Each has in it the organizing and crystallizing principles of its own body. Yes, but what is the life principle or power? Who can tell? This crystallizing principle does not perish with the grain. This you see and believe; why may not the human body also have these principles? It has. It has the spiritual body that crystallizes into form after the earthly body ceases. This may be controlled by us through the force of will, and some of us can and do at times crystallize into earthly bodies, each like unto himself, and reappear in materialized forms on earth. Jesus was only the *first fruits* of this resurrection."

On one occasion I put the following question to a spirit control:

Question: "Does anything exist in the universe except mind, God?"

Answer: "Yes; no. I can not answer you more definitely. That is a mystery we ourselves have not fathomed, nor can I tell you what we know. Nor is it altogether well to trouble yourselves by thoughts so far above your reach. Why should a schoolboy struggling with the multiplication table bother with the value of logarithms or calculus? Sufficient each problem until the time we reach it. Then we shall have that within us that answers to it and interprets it.

"But first of all we wish you to get this practical thought, to fix it fully in your mind, have it as a certain belief, that you are surrounded by those who have passed on—folks, not etherealized, shadowy folks, you know not what—but your folks, looking at you, seeking to help you; then you will find it easy in the midst of temptations to keep your poise. This gives the undisturbed, quiet courage of the soul that nothing can break. A man who really believes that angel eyes are upon him—that is, that the dead are around him and his secrets open to their eyes—is most apt to regard his life on earth with solemnity and circumspection, which otherwise would be impossible."

Surrounded by a Multitude of Witnesses.

That many eminent clergymen who are not regarded as Spiritualists believe that they receive spiritual counsel from their dead, the following two incidents illustrate: Joseph Parker, the famous London preacher recently dead, said that he prayed every day to his wife after she had passed from earth. He declared that he never came into his pulpit to preach without requesting her to come with him. And again he said: "I encourage a friend of mine whose wife has departed to pray to her and to pray to God to ask her to come to his help. She will be more to him than twelve legions of unknown angels." And General Booth, of the

Salvation Army, in *The War Cry*, November 27, 1897, under "Communion with the Departed," writes the following:

"Through all my history, my personal intercourse with the spirit-world has been but limited. I have not been favored with many visions, and it is but seldom that I dream dreams that impart either pleasure or profit; and yet I have a spiritual communion with the departed saints that is not without both satisfaction and service. And especially of late the memories of those with whom my heart has had the choicest communion in the past, if not the very beings themselves, have come in upon me as I have sat at my desk or lain wakeful on my bed in the night-season. Among these, one form, true to her mission, comes more frequently than all besides, assuring me of her continued partnership in my struggle for the temporal and eternal salvation of the multitudes—and that is my blessed, my beautiful wife!"

It is easy to believe that the conscious presence of our friends who have passed into the beyond, the conscious presence of another world, would strike through and through with added importance the present life, lifting it as the world is lifted by the attraction of a near planet. However great our faith in the presence of the spirit world, there is something startling in the thought that the dead hold communion with us. This is *knowing* that there is no death, that the separation of the body from the spirit or the spirit from the body is a birth, not a funeral. It is easy to understand that a preacher realizing this fully, and believing that he is in communication with intelligences in the inner world, becomes a voice, not an echo, speaking as a messenger, an ambassador, as one having authority. In a Spiritualist church in Brooklyn there is this motto over the pulpit, "The Fraternity of Soul Communion."

I have heard these strange intelligences from the cabinets urge a hundred times their ability immensely to help humanity beyond what they are now helping it if we would believe and permit. Said one:

"Lift the floodgates and you will make an advance in knowledge such as you have never known. As you have often heard from this side, there has never been a great

intellectual forward movement, never a reform, never an advance, but that the thought of it had its origin on the spirit side and was impinged upon the brain of some mortal. Open now communication so that we can transfer our thoughts to your plane more easily, then will there be immensely greater progress; the ocean of knowledge in our world and the ocean of knowledge in your world will interflow until they reach as nearly as may be a common level. Organize to study seriously how to get help from the spirit world and then judge of the results. A tree is known by its fruits.

Urgent Appeal for Intercommunication.

"The time has come that the spirit world should become your foster-mother—nay, rather your elder brother who has reached a higher level and yearns to help your world up from its sorrow and ignorance. Through the séance-room the two worlds are brought within credible speaking distance with each other, but these séance-rooms should be immensely multiplied and purified—multiplied only after they are purified. Now they work blunderingly and do much harm. It is appalling to us, your lack of interest in this work; all the improvements of the past centuries combined do not equal this one in possible value.

"It is thought by some that the spirit world has made in advance a world of things for your use—inventions, philosophies, religions, poems, orations; and have them in a kind of cold storage, to be shipped to you as the market is ready for them. Instead, all truths and systems of truths are free in the inner universe, and come into your world whenever and wherever there is an opening. Do not forget that we are your brothers, folks like you are. When we passed from you we left behind only the shell of ourselves, the outer form, hindrances to progress, of value of course and necessary, but now we grow more rapidly and see more clearly."

It will be remembered that the preceding control told us that there were many higher truths they were not permitted

to tell us, because in our present imperfect development they would work us harm. Now here we seem to be told that if we consent to open communication nothing will be kept back. Dr. Holmes tells us, in his "Autocrat of the Breakfast-Table," that he objected vigorously against the obtrusion of a fact in contradiction to something he was saying; not that he objected to facts—he liked facts; but because he believed bread to be good, is no reason why, he said, he should permit a crumb to be blown down his throat and strangle him. Possibly these controls would say the same should we venture to intrude in their talks any references to crumbs of consistency.

Question from one in the circle: "Spirit Control, can you not make it clear to us why a medium and a cabinet are necessary? If your world is desirous to commune with clergymen in this world, why do you not come to each direct?"

Answer: "Why does steel go to the magnetized iron, and not to a piece of granite? Answer me, if you can tell me, why in crystallization one atom moves to this place and another to that? These laws have many variations. Do you not observe how some men attract you and others repel you? Freed from your present coarse bodies, you will discover that this law of repulsion and attraction is almost irresistible. It is this law that helps make a spirit inviolable. Every soul produces vibrations that protect it from foreign influences, we may call them spirit or thought waves. They are more than those words describe. Here also you will have to think my meaning. What makes one a medium to us is that she sends out vibrations of a kind that do not repel us. These vibrations are not necessarily from her high moral or spiritual nature. Many elements go to make them.

Why Mediums are Necessary.

"There is a light that goes out from human beings more subtle than the physical. I can detect it. It can be seen by the eye of the inner or so-called spirit body. I can see it because I am in this spirit body, and I can use it. This

light streams from the solar plexus or center of the nervous system of the medium. I can now see it streaming from this medium. Will you step up? I think that it is so strong now that you can see it."

I stepped to the cabinet and saw a glow of light where the medium seemed to be sitting. It was too dark to tell whether it was the medium or whether the light was not a bit of phosphorus. I said:

"Professor Goodspeed, of Philadelphia, has just announced that he can take *x*-ray pictures from an invisible light that is imparted by his hand—is this the same light of which you are speaking?" To this the control replied,

"It must be if the report you speak of be true. But I think that he is in error. I do not think that a sufficient amount of light comes from the hand of any one to enable him to take a photograph. It comes much more freely from the solar plexus. At any rate, he will find that if the camera will be situated so as to catch the rays that come from the solar plexus of a mediumistic person, he will get a much more complete picture.

"You do not understand why a medium is necessary. You ring up one on the telephone, but what if the girl in charge is not present and the switchboard is not arranged and connection made? You may call ever so loudly and you get no response. The medium is the 'hello-girl,' as you call her, between the two worlds, absolutely necessary for making communication possible. She makes connection between you and your friends. It depends not on the loudness of your talk, or your desire, or the importance of your message, but upon connection being made."

The control said much more on this point, much that must have proved somewhat discouraging to several beginners in the circle, who had been telling me that they intended to develop mediumship. According to this control, mediums are born, not made—like Victor Hugo's idea of poets in his reply to the remark, "It must be very difficult to write

good poetry," "No, sir," was the vigorous reply; "it is either very easy or utterly impossible." As has been said of prophets, it seems that God when He makes the medium does not unmake the man. The control ended his talk as follows:

"In thinking out what I have told you, this further thought may help you: The man nature is made up of soul, spirit, and body. The soul is the essence, never seen even by ourselves. With physical eyes you can see only the material. With our eyes we can see the spirit body, but we can no more see the soul than you can now see the spirit. Soul is as mysterious to us as the spirit is to you. God is the essence of the universe, the soul of the universe, the same as your soul is the essence of the body. The physical universe is the physical expression of God, as your body is your physical expression. The atoms of light do not crowd out the atoms of glass; they intersperse it. Another world intersperses this world as the soul intersperses the body, as light intersperses and illuminates glass."

God the Soul of the Universe.

The following supplies a very curious comment on this explanation of mediumship and adds not a little to the complication. I take it from my notebook, having been at both sittings.

George Carroll, it will be remembered, is one of the principal controls at the circle which discovered the Widow's Mite. By several members of the circle it was believed that George had appeared at a séance in New York the preceding Sunday. His materialization there was spoken of by Mr. R. as very fine. When George was talking this Wednesday evening he was asked by Mr. R. some questions about his appearance on the previous Sunday, and was thanked for what he there said; but to Mr. R.'s astonishment he replied, "I was not present."

Spirit Contradicts Spirit.

"But you materalized," said Mr. R.

"But I did not, for I was not present."

"Why, George, there was a form there that said it was you, and he told me some things that were important."

"But I tell you it was not I."

"Who was it?"

"You must not believe everything you see."

"Do you mean, George, that that form was the medium's?"

"All I say is, do not believe everything you see."

"But, George, the medium was tied and could not free herself easily."

"So you think; but don't trust to tying. There are some things about mediumship that you do not yet understand, and it is difficult for me to make you understand. I can't explain all to you for two reasons. First, I do not know all. Second, I am not permitted to cross certain lines. Within certain limits mortals must protect themselves."

"But if spirits are permitted to come and deceive us, may they not work us great harm? They already move chairs, tables, and make things disappear. If they can do this, what would prevail if they were permitted to do greater things? They are not subject to our laws. They would produce chaos."

"You need not fear. Spirits are not permitted to interfere with you beyond giving you some phenomena. You are protected absolutely. The moving of tables, chairs, etc., is permitted only when it is necessary to do this to give proof of another world."

"But what is our protection if spirits are permitted to represent themselves to be those whom they are not? How can we tell? How do we know that you are you? May we not be deceived?"

"Well, you will have to learn."

"Why do not the greater spirits combine and protect mediums against wicked and deceiving spirits?"

"Why do not the greater ones among yourselves combine and keep away wicked and deceiving people from circles?"

The above would seem to tell against Dr. Hudson's theory that the subjective mind in trance or hypnotic condition is the source of these intelligences, as he says that the hypnotic condition will not endure argument or contradiction. Argue, he tells us, with a person in trance, and he will not hear or will immediately come out of the trance. This has not been my experience, and I have had frequent discussions with these trance intelligences.

The Subjective Mind Discusses.

We had this further talk on mediumship:

Question: "Why is it necessary for a medium to go into a trance state to come into touch with the spirit world?"

Answer: "It is not necessary in all cases and in the future it will become less necessary, every year less and less. The soul must be acquiescent. That is the meaning of faith. Belief is essential now, as it was in the days of the New Testament. This subjective condition of the soul is easier attained in the trance condition. But the medium is something more than a negative force. She is a dynamo to us of psychic force. We must have a battery. We call it by that name, as you will understand it better. A portion of this battery is supplied from your side and part from ours.

Is Trance Condition Necessary?

"Let me tell you again what you have often heard. The spirit world is seeking recognition, not to gratify curiosity or to please the wonder imagination of men, but to start a new life in man, that is, quicken into life his spiritual powers and natures. God has made man so that he can not find peace until he is in harmony with himself and with truth—that is, with God. The spirit world is starting a fire on earth that will not be quenched until this life is made anew. This is not another or different work from what Christ revealed. It is the same work quickened and enlarged, and the influence that sent Christ to earth is behind it. The higher spirit world is in harmony in this work. Clergymen, of all men, should learn to measure things aright. Good-

ness is greatness. He who loves most is greatest, for love is giving self for another, as a mother gives herself for her child, which is the most Godlike thing on earth. Jesus might also have said, except your heart becomes as a mother heart, you can not know God.

"I apply a thought you mentioned here the other evening: In the spirit world we know only that up to which we have developed. How would you explain to a brutal man the beauty of a picture? As easily explain to a goose the value of a diamond. The goose after your explanation would forget all you have said at the sight of a grain of corn. Accustom yourself to think of the soul as independent of the body. The body is not your real self. Your life is unreal; in a sense, it is a deception. You kiss one another while your souls are repellent. No soul can be kissed except through sympathy. Get into the spirit of truth and reveal yourselves to your fellows. Then you will see to it that your lives are torches in the darkness of this world. There is great sweat and worry and waste of energy on earth, and in the end you have nothing. Spiritualism has in it the millennial age; it is the prophecy of that age and its occasion. Cultivate your spirit life and you will find it to be that which makes of life a day that grows brighter as it approaches sunset, and your sunset will be as the sinking of a star in the West to rise on another world. Religion—what is it? As one of your writers has said, this word as used by Cicero and other Latin writers, was not derived from *relegere*, to bind back, as some following Lactantius have asserted, but from *religare*, to think or ponder deeply.

The Unreality of Earthly Life.

"The truth is not attained by less thinking, but by more thought. But there is a higher method of reasoning than any Aristotle taught you. What is more reasonable, if God is infinite in goodness and reason and power, than that we make complete surrender of self to Him? To make this surrender is the supreme test of reasonableness. Conceit

is falsehood. A chief danger of your age is the loss of the consciousness of sin and dependence upon the higher cycles and upon God. Supreme fulness is through supreme emptiness. Jesus is chiefest, but is chiefest in dependence on the Father. To feel thus dependent is simply a recognition of truth, and it is the spirit of truth that is to rule.

"I tell you, friends, spirit truths are to be found not so much in psychic research societies, as upon your knees in your closets. An humble one has an open doorway to the heart and mind of God. You call this preaching; I am not preaching. I am telling you the A B C of truth. I am a fingerboard to the way upward, the way of life. These are the foundations to build on, the hope of the world. How will you lift your wretched and poor except you kindle in them hope? Give your depressed ones this hope through a vision of the majesty and glory and importance of the spirit world and the certainty of its presence, and you will have rolled the stone from the mouth of the sepulcher. It is resurrection and life to the world. Here are joy and growth and riches, more real than anything on earth. O ye fools and slow of heart to believe the truths that we iterate and reiterate to you! In these truths there is nothing denominational or racial or provincial—no more than the sun or air is limited by geographical boundary lines. These are universal truth."

Some Spirits Seem Profoundly Religious.

Every now and then in these spirit circles I have heard superior intelligences talk, as in the above conversation, intelligences who seemed profoundly religious, full of reverence and a profound sense of responsibility; but the reader must not imagine that this is usual. In my experience this manner of talk is the exception. There is gold in the mass of these communications, but you have to crush the quartz very fine and run through much water to get the golden grains; but that there is more than a little gold there is certain. From whence does this gold come? It is claimed

that it comes from another kingdom, the spirit realm. "Prove that," I again say to Spiritualists, "and you have proved something that is of immeasurable worth."

Frederic Myers says[1]:

"The high moral quality of these automatic communications is a phenomenon worth consideration. I must indeed confess myself unable to explain why it is that beneath the frequent incoherence, frequent commonplaces, frequent pomposity of these messages, there should always be a substratum of better sense, of truer Catholicity, than is usually to be heard, except from the leading minds of the generation. The almost universally high moral tone of genuinely automatic utterances—whether claimed as spirit communications or proceeding obviously from the automatist himself—has not, I think, been sufficiently noticed or adequately explained."

It is worthy of note that at these various circles I never have heard an obscene, immoral, or profane word. This is a factor in this problem that should carry some weight.

My experience in these investigations has left upon the whole a pleasant taste in my memory. I have had given me much nonsense, much that was disappointing, much repugnant; but I say, upon the whole, What a delightful world is the spirit world if these are spirits! Thinking myself into this belief, I can easily see how one thus believing may not have the least repugnance to death, and would enter with gladness the other world.

[1] "Human Personality," vol. ii., p. 133.

PART II

THE FINDING OF

"THE WIDOW'S MITE,"

AND

SIMILAR PSYCHIC PHENOMENA

The Views of Leading Psychologists

ALFRED RUSSEL WALLACE, the eminent scientist who divides with Darwin the honor of the discovery of evolution, replied in "Light," London, January 16, 1904, to the question whether it is true that he had recanted his published belief in the spirit hypothesis as explaining much of psychic phenomena:

"Dear Sir: The statement to which you refer is absolutely and entirely false (and it is equally so as regards my friend Sir William Crookes). I have several times had to deny it. I have arranged for a new issue of my book ['Miracles and Modern Spiritualism']. I adhere to every statement in the book.

"Yours truly, ALFRED R. WALLACE."

SIR WILLIAM CROOKES, in his President's Address before the British Association for the Advancement of Science, in 1898, said:

"No incident in my scientific career is more widely known than the part I took many years ago in certain psychic researches. Thirty years have passed since I published an account of experiments tending to show that outside our scientific knowledge there exists a Force exercised by intelligence differing from the ordinary intelligence common to mortals. This fact in my life is, of course, well understood by those who honored me with the invitation to become your president. Perhaps among my audience some may feel curious as to whether I shall speak out or be silent. I elect to speak, altho briefly. To ignore the subject would be an act of cowardice—an act of cowardice I feel no temptation to commit. I have nothing to retract. I adhere to my already published statements. Indeed, I might add much thereto."

THE FINDING OF "THE WIDOW'S MITE," AND SIMILAR PHENOMENA

Detailed History of the Incident—Affidavits—Opinions of Forty Psychologists in Universities throughout the World—Was this Beecher's Face?—Similar Psychic Phenomena: Swedenborg, through "Spirit Aid," Finds a Receipt—Finding a Will and a Promissory Note—Minot J. Savage directed by the Spirit of his Dead Son to Certain Papers—Prof. William James Tells of the Finding of the Bankbook by his Mother-in-law, through Mrs. Piper—Other Phenomena.

1

THE INCIDENT

In the early part of February, 1903, having heard of a woman in Brooklyn who every Wednesday evening gave spiritualistic "sittings" to her family and a few invited guests, I requested a mutual friend of the family and myself, Mr. Irving S. Roney, a gentleman who has long been in the employment of Funk & Wagnalls Company and who has the confidence of us all, to secure for me an invitation to attend several of these meetings. I found the family plain, intelligent folks, in humble circumstances; the medium a delicate lady of sixty-eight years, of little school education, refined in manners. The family is composed of this lady, a son of thirty-five years of age, and a brother of fifty-eight years. The woman is a widow, and the brother a widower whose three children died many years ago. The controls report themselves to be three in number: a daughter of this brother by the name of Mamie, who died at the age of seven, and a friend of one in the circle by the name of George Carroll, and a son of the medium by the name of Amos.

The sittings are a kind of prayer-meeting, a weekly reunion of the family, "living and dead," and have so been held, I am told, every Wednesday for over four years. No charge of any sort whatever is made, nor is there any collection taken. The communications are believed to be by direct or independent speech and by raps, with lights occasionally appearing on the curtains. The medium says that she knows nothing whatever of what takes place during the sittings, being lost in trance. The voices are of a great variety; I counted in a single evening as many as twenty—some apparently the voices of children, and others of middle-aged persons and of old men and women; a few of these are the voices of Indians, and one of a jolly, typical, Virginian negro. Each voice maintains its individuality during the evening and from one evening to another. Listening very closely, I was never able to detect any confusion of the voices, except on one occasion in the voices of Mamie and the negro, Aunt Eliza. When attention was drawn to this, Aunt Eliza explained that she and Mamie were much of the time together, and that she sometimes fell into the habit of talking "like them folks I like." This explanation fitted in with the theory that I was inclined to adopt from the first, that the mediumship in this circle was an excellent case of secondary personality, not of spirit control. The brother and son of the medium were always at the circle and in sight, so that there was no collusion possible on the part of any of these members of the family.

The medium at these sittings sat behind a curtain in the dark. A dim light in a corner of the room in which we sat, controlled from the cabinet, made objects about us faintly visible—by it with a little straining of my eyes I could tell the time by my watch. The bedroom in which sat the medium opened into the kitchen. The conditions were not at all of a test kind. It was all "upon honor." After considerable investigation, however, and fuller acquaintance with the family, I am morally certain that this confidence in

the integrity of the medium and family at the time of this mite incident was not misplaced. The greater part of the communications claim to come from departed members of the family, especially to the brother; this brother is a man of hard common sense who seems much affected by the communications, especially those purporting to come from his little seven-year-old daughter and from his deceased wife. In addition to the above facts, the absence of any apparent advantage to the medium or her family that would come from any trick, as no effort, up to the time of my visit, was made to secure sitters and no money directly or indirectly given, make it hard to think that there is any intended deception.

The conclusion that this mediumship was a remarkably good case of secondary personality was almost fixed in my mind, up to the time that I had the singular experience which I give below.

On my third visit I was quite tired, and sat rather quietly during the entire evening listening to the talk between the cabinet and the sitters—of the sitters there were fewer than a dozen. About eleven o'clock the control named "George," in his usual strong masculine voice, abruptly asked: "Has any one here got anything that belonged to Mr. Beecher?" There was no reply. On his emphatic repetition of the question, I replied, being the only one present, as I felt sure, who had ever had any immediate acquaintance with Mr. Beecher: "I have in my pocket a letter from Rev. Dr. Hillis, Mr. Beecher's successor. Is that what you mean?"

The answer was: "No; I am told by a spirit present, John Rakestraw, that Mr. Beecher, who is not present, is concerned about an ancient coin, 'The Widow's Mite.' This coin is out of its place, and should be returned. It has long been away, and Mr. Beecher wishes it returned, and he looks to *you*, doctor, to return it."

I was considerably surprised, and asked: "What do you mean by saying that he looks to me to return it? I have no coin of Mr. Beecher's!"

"I don't know anything about it except that I am told that this coin is out of its place, and has been for a number of years, and that Mr. Beecher says *you* can find it and can return it."

I remembered then that when we were making "The Standard Dictionary," some nine years before, I had borrowed from a gentleman in Brooklyn—a close friend of Mr. Beecher's, who died several years ago—a valuable ancient coin known as "The Widow's Mite." He told me that this coin was worth some hundreds of dollars, and, under promise that I would see that it was returned to the collection where it belonged, he would loan it to me. Altho a member of Dr. Richard S. Storrs's church, this gentleman remained a conspicuous friend of Mr. Beecher all through the famous trial which so severely tested the loyalty of many of Mr. Beecher's friends.

I said to the control, "The only 'Widow's Mite' that has ever been in my charge was one that I borrowed some years ago from a gentleman in Brooklyn; this I promptly returned"; to which the control replied:

"This one has *not* been returned." And then, after a moment's silence, he said: "Do you know whether there is a large iron safe in Plymouth Church?"

I answered: "I do not."

He said: "I am impressed that this coin is in a large iron safe, that it has been lost sight of; it is in a drawer in this safe under a lot of papers, and that you can find it, and Mr. Beecher wishes you to find it."

I said: "Do you mean that this safe is in Plymouth Church?"

He said: "I don't know where it is. I am simply impressed that it is in a large iron safe in a drawer under a lot of papers, and has been lost sight of for years, and that you can find it, and Mr. Beecher wishes you to find it. That is all that I can tell you."

The next day when I went to New York I thought over

this curious communication about "The Widow's Mite." I was certain the coin had been returned, but the insistent statement that it had not been returned and the curious fact that such an unusual piece of money should have been so positively mentioned, all impressed me very strongly. During the day my brother, who had been the business manager of "The Standard Dictionary," called at my editorial rooms. I asked him, without telling him anything of the incident of the night before, if he remembered "The Widow's Mite" which we had used in the illustration of the dictionary. He said that he did, and, in reply to my question as to what he had done with it, he replied: "I returned it." "To whom?" I asked. He said: "I don't know the man, but I returned it to the person from whom you said you had borrowed it." To my cross-examination he repeated again and again that he was certain that it had been returned.

In the afternooon, at our business conference, Mr. Wagnalls, the vice-president of our company, and Mr. E. J. Wheeler, the editor of *The Literary Digest*, being present, I told them of my curious experience. Mr. Wagnalls said: "I never heard that you had borrowed such a coin." Mr. Wheeler, who is particularly skeptical of "spirit communications," playfully remarked: "Well, now find that coin, and it will be a good test." I said, half-jestingly, "All right"; and, tapping the bell, called in the cashier and asked him: "Do you remember an old coin called 'The Widow's Mite' which was in our possession during the making of the dictionary?" He replied that he did, that it was given to him by Mr. B. F. Funk, and he was under the impression that it had been returned to its owner. I asked: "Are you sure of this?" He said: "I believe it has been so returned." I told him to go to the large iron safe (we have two safes in the cashier's office), and have his assistants help him see whether that coin was anywhere in the safe. In about twenty minutes one of his assistants came into the office, and handed me an envelope in which were *two* "*Widow's Mites.*" The en-

velope had been found *in a little drawer in the large iron safe under a lot of papers, where it had lain forgotten for a number of years.*

In examining the two coins and also the plate of illustrations in the dictionary, it was found that we had used for reproduction the smaller and lighter colored one. The other was much blacker. I concluded that the light one was the genuine widow's mite, for I remembered that we had sent both to the curator of the Philadelphia Mint, who was an expert on ancient coins, and had asked him kindly to let us know which of the two was genuine. I instructed Mr. B. F. Funk, the business manager of the Dictionary Department, to follow the information of this expert in making the coin-plate, and up to the time of this interview with the control I had thought that this instruction had been carried out. We determined at once to make further test of this curious intelligence by seeing whether the control could tell which of the two coins should be returned. So we agreed to keep the whole matter to ourselves, not telling even the cashier our reason for the inquiry.

On the following Wednesday evening I attended this same Brooklyn circle.

Toward the close of the séance "George" began talking. I said to him: "George, you remember the request you made of me last Wednesday evening?"

He at once replied: "Yes, about the coin, the widow's mite?"

"There are two of them; now, George, can you tell me which of the two is the right one?"

Without an instant's hesitation he answered: "The black one."

I was certain that the *lighter* one was the correct coin, as that was the one we had used in the Dictionary. I asked him whether he was sure that it was the black one. His reply was instant: "Certainly." Then I asked whether he could tell me to whom it was to be returned. He said that

he could not tell, but he thought it was to be returned to some place in Connecticut, but he did not know for sure. I asked him whether he could tell me from whom I had received it. He said that it belonged to some friend of Mr. Beecher's. I wished to know what friend, if he could not give me the name. He said that he could not, but that he was shown a picture of a college, that he did not know what this meant unless that this man had been connected with a large school. I said:

"Where located?"

"In Brooklyn."

"What part of Brooklyn?"

"On the Heights."

"A gentlemen's school or a ladies' school?"

"A ladies' school."

This information about the owner of "The Widow's Mite" was all correct as far as it went, for the gentleman from whom I had got it was Prof. Charles E. West, who was, at the time that I had borrowed the coin and had been for many years, at the head of a ladies' high-school on the Brooklyn Heights. But the curious thing was that so much could be told of the details and yet the name of the owner of the coin could not be given, nor could I be told with any certainty where Mr. Beecher desired the coin to be sent. The answer to my repeated questions on these two points was at this sitting and two future sittings: "I can not tell you; I do not know; for some reason Mr. Beecher does not tell."

At a circle with another medium the following week, I asked these same two questions of Mr. Beecher, who was said to be present. I was told by the control that Mr. Beecher said that he was not concerned about the return of the coin; what he was concerned about was to give me a test that would prove the certainty of communication between the two worlds, and since that has been accomplished in my finding the coin, he cared nothing further about it. In the conversation at this second circle I had spoken of the finding of

a coin through another medium. This clew vitiated somewhat the evidential value of this later interview as a test.

After receiving the surprising answer from the control, George, that it was "the black coin" which was the correct one, I sent both coins again to the Philadelphia mint, without giving them any indication or clew of what had taken place, simply requesting to know which of the two coins was the genuine "Widow's Mite." The reply that came back was as follows:

MINT SERVICE,
OFFICE OF SUPERINTENDENT, U. S. MINT,
PHILADELPHIA, PA., March 11, 1903.

Funk & Wagnalls Company,
30 *Lafayette Place, New York.*

GENTLEMEN: Our best authority on Jewish coinage is the book by Frederic W. Madden, M.R.S.L., assistant in the Department of Coins and Medals, British Museum. He describes the larger of the two pieces as having a center knob, surrounded by six stars or lobes, in which is written in Jewish characters the name, when translated—*Jehonathan Hamelik* or *King* Jehonathan. The reverse contains the figure of an anchor. The time of this kind is given as that of Alexander Jannæus as 105 B.C. to B.C. 78.

The second and smaller piece is evidently a *copy*, made at a comparatively recent date, of a coin representing a somewhat later date than the first piece, the obverse of which is filled with Jewish characters representing, when translated, "Jonathan the High Priest and the Confederation of the Jews," written within a wreath of laurel or olive. The reverse has two cornucopias and a poppy head with a dotted circle, and its time not later than 78 B.C. (Signed) ALBERT A. NORRIS,
Acting Superintendent.

It was the second and smaller coin that we had used by mistake in the dictionary; the larger is the "black coin" and the one that we should have used, and which we have ordered on the above information to be substituted in the dictionary plate in the next edition.

The envelope containing the two coins when found was sealed, and on it were written these words:

MR. RAYMOND: The widow's mite—please put in vault for safekeeping. Value $125. (Signed) B. F.

This envelope contains two widow's mites—shekel, half shekel, and denarius.

Nothing else was written on the envelope, but in the preface to the dictionary there is this statement, speaking of the illustrations: "The Widow's Mite (which was engraved from an excellent original coin in the possession of Prof. Charles E. West of Brooklyn, N. Y.)." Unfortunately, few people read the preface to a dictionary. Mr. Roney and even Mr. Wagnalls can not remember to have ever read this statement in the preface. Mr. Roney was the only person besides myself in the circle who was likely to know of my connection with this "Widow's Mite." Mr. Roney is one of the most truthful men I have ever met—in my judgment incapable of falsehood or trick. I give his affidavit below, and add that Mr. Roney never has anything to do with the safes in the cashier's department, and that there is not the least likelihood that he could have known of the fact of this coin's presence in the safe—a fact unknown to myself and unremembered by the cashiers. No one is allowed access to these safes except the officers of the company and the cashiers.

AFFIDAVIT OF IRVING S. RONEY

I have read very carefully the above statement as to "The Widow's Mite," and declare that the conversation started with the abrupt question by the control, George, as described above, and that in all other points this description accords exactly with my memory of the incident. The discovery of the coin in the safe, of which I was not informed for some time afterward, was a complete surprise to me. When the control, George, put the question as to the whereabouts of "The Widow's Mite," I had no idea of its bearings, nor did I know the meaning of the conversation at the succeeding circle in reference to the coin until after the test in all of its details was completed, and Dr. Funk explained all to me.

N. Y. County (Signed) IRVING S. RONEY.

Sworn and subscribed to before me this 31st day of March, 1903.

{ Seal } (Signed) H. L. RAYMOND, *Notary Public*,
Westchester County.
Certificate filed in New York County.

The medium has sent me a most sweeping and solemn written statement that she knew nothing whatever of my connection with this coin, and that she had no knowledge that there ever existed in Brooklyn such a man as Professor West. See Appendix.

STATEMENT OF OTHERS PRESENT AT THE CIRCLE

We, the undersigned, declare that we were present at the first séance in which the incident described by Dr. Funk in the above narration took place. Up to the time of this séance we had never heard anything about this coin being used in any way by him or by his company, or of it being in their possession, or that any such coin was missing. The whole incident, in all of its details, was new to us. The description given by Dr. Funk above accords altogether with our memory of what took place touching this affair; there was no word nor action of any kind that led up to the question by "George Carroll" other than here given.

(Signed) Leslie G. King,
Emily Johnson,
Louis Justement.[1]

STATEMENT OF THE BUSINESS MANAGER OF THE DICTIONARY DEPARTMENT

All portions of the above statement in which I had any participation are correct. I was absolutely certain that the coin had been returned to its owner, having instructed the Cashier's Department in 1893 so to return it; and had never heard nor thought about that coin from that time up to the day that Dr. Funk told me of the strange request from the so-called spirit control.

How the mistake was made in making for the dictionary a copy of the wrong coin I am wholly at a loss to understand, as it was my intention to follow the instruction of the curator at the Philadelphia mint, and thought I had so followed; but I now see that a mistake in some unaccountable way was made. Not being a Spiritualist, the entire incident has greatly puzzled me.

How fully convinced I was that I had followed the instruction of the curator will appear from the following words on page 368 of "The Standard Dictionary": "This coin has been termed *lepton* (the technical name of 'The Widow's Mite') on the authority of Mr. Du Bois, for many years director of the United States Mint, Philadelphia."

April 23, 1903. (Signed) B. F. Funk.

STATEMENTS OF THE CASHIERS

I am head cashier in the Funk & Wagnalls Company, and have been for over fifteen years. The description of the finding of the widow's mite as given in the statement above, as far as I am connected with it, is in all respects true.

I was under the impression that the coin had been promptly returned to its owner. I do not remember seeing the coin nor the envelope con-

[1] Was present only at the second meeting when the color of the coin was named.

taining it since 1893, nor can I remember to have heard or thought anything about it since that date. The two safes in the cashier's department were wholly in the charge of myself and assistants. No other persons, not even the officers of the Funk & Wagnalls Company, knew the combinations of the safes, and no other employees at any time have access to these safes. (Signed) H. L. RAYMOND.

April 23, 1903.

We, the undersigned assistant cashiers in the Funk & Wagnalls Company, declare that when asked by Dr. Funk to search for this coin we were not aware that it was in either of the safes. Its discovery was a complete surprise to us. (Signed) H. TIBBS,
P. TURNER.

April 23, 1903.

STATEMENT OF A. W. WAGNALLS

The portion of the statement above in which my name is mentioned is true in all particulars. I knew nothing whatever of the fact, previous to the date on which the coin was found, that it was in our possession.

I have thought much over the incident and have examined every suspicious circumstance connected with it, and can not discover the slightest chance for a fraud or trick to have been played.

(Signed) A. W. WAGNALLS.

April 6, 1903.

LAW OFFICE OF CHARLES W. WEST

NEW YORK, April 6, 1903.

MY DEAR DR. FUNK: As sole executor of the estate of the late Dr. Charles E. West, I beg to acknowledge receipt from you this day of the copper coin known as "Widow's Mite," which many years since was loaned by Dr. West to you for the purpose of use in illustrating the plate of coins contained in Funk & Wagnalls Dictionary; and I wish to add, that so far as I can be certain of anything that passed in my father's mind since his loan of this article, I am sure that he supposed that it had been returned by you to him, as you until of late supposed you had returned it.

As executor of my father's estate, I felt so certain that this coin had been returned that it never occurred to me to make inquiry of you whether it was in your possession. The extraordinary method by which your possession of it was divulged has made a strong impression upon my mind, as it must upon all who have become acquainted with the facts, and I can assure you now that my intention is to preserve the coin in the family, associated as it is with the very extraordinary occurrences leading to your delivery of it to me, so long as that family shall continue to exist.

(Signed) C. W. WEST.

Mr. West assures me that no other members of his father's family knew of the loan of this coin or of its absence from its place in the collection.

It should also be mentioned that the elder Mr. West and I were members of the same club, and dined together probably not fewer than fifty times from 1893 up to the time of his death. This fact, and the fact that he did not in all these years speak to me of the coin, shows how completely he had forgotten about my having it. The son informs me that after his father's death he, as administrator, sold the coin collection for some $17,000, and that he does not know its present possessor. He also says that he and his father valued the coin at $2,500.

POINTS TO OBSERVE

1. I believed the coin had been returned. This was not a case of *forgetfulness*, as my belief was based on the natural thought that my instructions for its return had been carried out.

2. Mr. B. F. Funk's belief that the coin had been returned was also not a case of *forgetfulness*, as he too believed that his instructions had been obeyed.

3. Mr. Raymond's, the cashier's, belief was a case of forgetfulness. He intended to return it, but forgot to do so.

4. Neither of the assistant cashiers knew anything about the coin. They tell me that they now remember some three years ago to have seen the envelope, but that they knew nothing whatever about the contents except what was written on the envelope; they knew nothing of the coins having been used in the making of the dictionary and nothing of the history of our possession of them.

5. The cashiers alone knew the combinations of the two safes.

6. The cashier's department is a single room about thirty feet by fifteen feet.

7. While the safes are open there is always at least one of the cashiers in this room.

8. Mr. Roney was the only person at the séance with whom I had any previous acquaintance.

9. Mr. Roney declares to me that he never saw inside of the two safes in the cashier's department, and says in his affidavit he never had heard that we had had such a coin in our possession or that we had used such a coin in the making of the dictionary.

10. On careful inquiry I am assured that there is not the slightest acquaintance between any of the cashiers and the medium or her family; they live widely apart in the crowded city of New York.

11. Both Mr. B. F. Funk and myself believed that we had used the West coin in the making of the dictionary plate, and we had no thought or suggestion from any source to the contrary until the information came through the spirit control that the correct coin—the black coin—was the one we had not used and then we were sure that the spirit control was in error. We did not yield this point until after we had received the above-mentioned letter from the Philadelphia Mint.

12. No talk or question, not a word, led up to the direct inquiry from the control about the coin, and this is true also as to the questions and answers as given which made mention of the black coin as the one to be returned.

13. All efforts failed to secure from the spirit control on three succeeding evenings the name of the person from whom the coin was borrowed and the name of the person to whom it was to be returned.

POSSIBLE EXPLANATIONS

I. *Fraud.*

II. *Coincidence.*

III. *Telepathy* and *clairvoyance* — covering hypnosis, trance, subliminal personality, etc.

IV. *Spirit communication.*

No explanation explains that does not cover in a reasonable way all of the facts involved.

I. The Theory of Fraud

"The explanation is simple; somebody lied."

The difficulties this theory meets:

1. The medium is an elderly lady, sixty-eight years of age, against whose simple honesty I have not heard a whisper, altho careful inquiry has been made of those who have known her for many years. I have now visited her house something like twelve times,[1] and have watched her carefully—even when she has been under severe stress. My judgment of her is very favorable. She seems wholly artless, simple-minded, tender-hearted, and ideally truthful. As my experience is that mediums often degenerate morally, I would not vouch for the future truthfulness of any medium.

2. The medium up to the date of this writing, March, 1903, receives no money for her sittings and insists that her name shall not be given by me in connection with these sittings, as she does not wish any increase in the attendance; so it seems reasonable to exclude as motives those of gain and notoriety.

3. The owner did not know that the coin was missing from the collection, and those who had access to the safe in which the coin was most solemnly declare that they had not thought of the coin for years. Had there been a desire on the part of any one to commit fraud, it does not appear that there was opportunity to do so.

After an exhaustive investigation of all possible trick or fraud it seems to me that this theory is eliminated.

It may not be amiss to say here that for years I was editor-in-chief of a journal that made its mark as a fighting

[1] Since this was written many times additional. This account was written March 1, 1903.

political reform paper of wide circulation; I think no one will deny that in that capacity I gained considerable reputation as an expert in unearthing frauds.

II. The Theory of Coincidence

"The law of averages runs through all nature."

The difficulties this theory meets:

1. "The Widow's Mite" is a rare coin; there are but very few of what are known as "originals" in existence; not one man in ten millions has one in his possession, and the great probabilities are that I was the only man out of the sixteen hundred millions on the earth who had borrowed one and failed to return it.

2. The naming by the control of Mr. Beecher as one interested in the coin's return—a man who was a close friend of Professor West, from whom it was borrowed.

3. The pointing out of its location in a "drawer" "under a lot of papers" in a "large iron safe." This guess might logically have followed the first, for if it were known that I had the coin, it was very likely, since the coin was valuable, that I would have kept it for safekeeping in just such a place. This reasoning, however, would have required a fairly shrewd business training, while the medium is an elderly lady who has had no training in business methods.

4. The designation as the right coin that one which had not been used in the making of the dictionary. As there were but two coins, this might have been guessed; yet imitations of ancient coins are usually colored black.

5. The correct designation of the owner as one who had been connected with "a ladies' school" "on the Heights" "in Brooklyn."

III. The Theory of Telepathy and Clairvoyance

"There are more things in heaven and earth, Horatio, than are dreamt of in our philosophy."

A. The points that favor this explanation:

1. It was in the memory of Mr. West, myself, the head cashier, and Mr. B. F. Funk that the coin had been borrowed.

2. It is possible that it was in the subconscious memory of the cashier, Raymond, that he had not returned it.

3. It may have been in the subconscious memory of the assistant cashiers that they had seen in the safe the envelope with the inscription on it: "This envelope contains two widow's mites."

B. The difficulties this theory meets:

1. My memory was that I had ordered the coin returned, and I had never known the contrary; that I believed the coin had been returned, and I was the only one present at the sitting who could have known that the coin had not been returned; hence in what possible way could the facts have been in the subconscious memory of any one present?

2. Had the medium's subconscious mind discovered, among the millions of things written on my subconscious memory, the fact that I had once borrowed such a coin, it remains to be explained how she knew that I had not returned it. My subconscious memory bore testimony to just the opposite.

3. There is no probability that the medium had ever met the cashier, the only man on whose subconscious memory could have been an impression that this coin had been borrowed and had not been returned. How could she have picked him out from the millions of other men in the city of New York? Had she succeeded in thus picking him out, then she would still have had the farther task before her of finding out from the millions of impressions on his memory this inscription about "The Widow's Mite."

IV. The Theory of Spirit Communication

A. The points that favor this explanation:

1. Professor West's well-known deep interest in his coin collection, and the friendship between him and Mr. Beecher

in earth life, and the presumption that this friendship has continued in spirit life.

2. If the professor was interested in the return of the coin, it is likely that he would have remembered that I had it, and would have deemed it probable that it would be found in my safe; then by clairvoyance he could have thus located it, and then the rest could have followed.

3. If communication between the spirit world and this world is possible and desired by spirits, it is quite likely Mr. Beecher would have been willing to have helped to turn this matter into such a proof of intercommunication between the two worlds as would arouse wide attention.

B. Difficulties this theory meets:

1. Why did not Professor West speak of this matter himself, or, if he was not able to control the medium, why did not Mr. Beecher so speak? He, I am told, has in the past spoken through this medium.

2. Why was not the test completed by giving the name of the person from whom the coin had been borrowed and of the person to whom the coin was to be returned?

3. If Mr. Beecher was desirous of giving a test proof that actual communications are taking place between the spirit world and this, why did he not choose to communicate something far more worth while? It would not be difficult to think of a thousand things concerning any one of which the world would have listened with strained attention to Mr. Beecher, and could have just as certainly recognized that his knowledge on these higher themes was beyond the knowledge current upon earth.

OR:

Is this a case in which we are to follow the directions of Huxley, to sit as little children before a fact and interrogate it—not dictate or dogmatize?

Must we indeed become as little children to enter into communication and fellowship with the kingdom of heaven?

If this be the right explanation, then truly the other world doth at times choose the foolish things of this world to confound men who think themselves mighty.

I. K. Funk.

30 Lafayette Place, New York,
March 1, 1903.

ADDITIONAL INFORMATION IN REPLY TO QUESTIONS

Question 1: "You say, In the conversation at this second circle I had given such clews as vitiated to some extent this test. In what way?"

Answer: This second circle was with another medium, and some time after I had been told about the non-return of "The Widow's Mite." I was informed at this second circle that Mr. Beecher was present, whereupon I said to the spirit control of the cabinet: "Will you please ask him about the ancient coin concerning which I was told in another circle he is solicitous, desiring that I return it to the collection to which it belongs? I should like to have him tell me from whom I borrowed it and to whom I am to return it." This of course made of no evidential value the answer which I got that Mr. Beecher was not concerned about the coin, but simply desired to give me a test. Had the answer been to the question asked, the clew would not have affected the answer.

Question 2: "Who knew, besides Professor West and his son, of the absence of the coin from the collection?"

Answer: The son thinks it altogether likely that his father told at the time other members of the family, and possibly some persons outside of the family. This was nine years ago. He says the absence of the coin from the collecton was forgotten by all concerned. He had not heard any mention of its having been loaned from that time up to the present discovery of its whereabouts. Professor West was proprietor and head teacher of a fashionable ladies' school in the most aristocratic part of Brooklyn. The medium's fam-

ily are in humble circumstances. I am fully convinced that of the few persons present in the circle, there was not one besides myself who knew that such a man as Professor West had ever lived. I am certain of this because of my cross-examination of those who were present, and because of what I know about them.

Question 3: "Who all were engaged in utilizing the coin for the dictionary, and do you not think mention was made of it to others?"

Answer: My brother, B. F. Funk, had charge of it and of all the other several thousand illustrations that went into the dictionary. This coin was photographed, as were the other objects, and then returned to him. After that, not the original objects but their photographs were handled by the Illustration Department. Quite likely at that time mention was made that this coin was supposed to be one of the coins the widow cast into the treasury at the Temple—this I assume, as the coin is a rare one. It is to be borne in mind that this transaction took place nine years before and in the heart of the great city of New York, where millions of notable things are taking place and crowd each other out of mind, and that this séance was held in a somewhat remote part of Brooklyn, among a few people who gave little attention to dictionary-making. And then it must be remembered that all those who had charge of the coin intended to return it to its owner and thought it had been returned.

Question 4: "Is No. 10 in 'Points to Observe' fully ascertained—that there is not the slightest acquaintance between any of the cashiers and the medium or her family?"

Answer: Yes; this point has been covered by the most careful investigation and cross-examination that I am capable of.

Question 5: "On the last page of your narrative you say that 'he [Mr. Beecher], I am told, has in the past spoken through this medium.' Can you say why he spoke through this medium, and what he had to say?"

Answer: I can not say why, nor am I by any means con-

vinced that he did. I am told by those who heard what claimed to be Mr. Beecher's voice that he said that he was glad to find a Brooklyn medium through whom he could talk to Brooklyn people who lived in his home city. He then delivered a homily that is said to have been Beecheresque in style and full of common sense. After investigating along this line I have not been able to find anything that seemed to have the slightest bearing on the "Mite incident" one way or the other.

"The Widow's Mite" Submitted to Psychologists.

The history of "The Widow's Mite" incident, as given in the preceding pages, I forwarded to a number of the leading psychologists and other students in different parts of the world who were thought to be interested in psychic phenomena. The history was accompanied with the following questions:

Copy of Questions

First Question: In view of all the facts, would you regard *fraud* on the part of some one as a probable solution?

Second Question: Is *coincidence* a solution within the range of probabilities?

Third Question: Is there, in your judgment, any reasonable theory of the existence of *subconscious faculties* that would explain all of the facts?

Fourth Question: Is the hypothesis of *spirit communication* a possible solution?

In reply I received a large number of answers. Forty-two of these answers, which fairly represent all, will be found printed in Appendix A.

It is difficult to tabulate justly the preferred theory of each of these scholars, as many modify their theories with explanations and some hold mixed theories; others write what they regard as possible explanations while not ready to commit themselves to any particular theory.

The following table will give an approximate notion of the views held by these scholars. The reader is urged to

consult the letters in full, which are given in the Appendix in the order here numbered.

LIST OF SOME OF THE PRINCIPAL SCHOLARS IN DIFFERENT PARTS OF THE WORLD WHO HAVE WRITTEN CONCERNING THE WIDOW'S MITE INCIDENT. (SEE FULL LETTERS, APPENDIX A.)

NAME.	POSITION.	MOST PROBABLE THEORY.
1. William James.....	Prof. Psychology, Harvard University.	Subjective faculties and spirits.
2. Geo. Trumbull Ladd.	Prof. Philosophy, Yale University.	Fraud and honesty mingled.
3. Alfred Russel Wallace	English scientist.....	Spirits.
4. C. A. Young.....	Prof. Astronomy, Princeton University.	Trick easiest solution.
5. Max Wentscher.....	Prof. Philosophy, Bonn, Germany.	Subconscious faculties.
6. A. Kirschmann.....	Director, Psychologic Laboratory, University of Toronto.	Fraud.
7.	Prof. Philosophy, one of the largest universities.	Inclined to extramundane.
8. A. Sadowsky.....	Prof. Physics, Imperial University, Jurjev, Russia.	Subconscious faculties.
9. Sir William Crookes.	English scientist.....	Spirits.
10. Frank Chapman Sharp	Prof. Philosophy, University of Wisconsin.	Fraud or telepathy.
11. Edward H. Griffin....	Prof. History of Philosophy, Johns Hopkins University.	All four theories open to objection.
12. Paul Carus.....	Editor and author, Chicago.....	Coincidence; spirits as last resort.
13. I. J. De Bussy.....	Prof. Ethics and Religious Philosophy, University of Amsterdam, Holland.	Subconscious faculties.
14. Walter D. Scott.....	Prof. Psychology, University of Chicago.	Self-deception and coincidence.
15. Collins Denny.....	Prof. Philosophy, Vanderbilt University.	Psychic facts not yet enough for generalization.
16. James H. Hyslop.....	Late Prof. Logic and Ethics, Columbia University.	Possibly spirits.
17. Thomson J. Hudson..	Author, "Law of Psychic Phenomena," etc.	Subconscious faculties.
18. Louis T. More.....	Prof. Physics, University of Cincinnati.	Possibly fraud.
19. Frederick Slate.....	Prof. Physics, University of California.	Not ready for decision.
20. Arthur L. Foley.....	Prof. Physics, University of Indiana.	Thinks solution fraud or spirits.
21. A. Riehl.....	Prof. Philosophy, Halle University.	Rejects spirit communication.
22. Robert M. Yerkes....	Prof. Psychology, Harvard University.	Subconscious faculties.
23. Benjamin F. Thomas.	Prof. Physics, Ohio State University.	Fraud.
24. George Rebec.....	Prof. Philosophy, University of Michigan.	Subconscious faculties.
25. Sydney H. Mallone...	Hollywood, Belfast, Ireland.	Possibly subconscious faculties.
26. D. W. Hering.....	Prof. Physics, New York University.	Fraud.
27. M. Anesaki.....	Prof. Literature and History, Imperial University of Tokyo, Japan.	Spirits.
28. John Trowbridge....	Prof. Physics, Harvard University.	Fraud.
29. W. B. Pillsbury.	Prof. Psychology, University of Michigan.	Possibly coincidence.
30. Edward L. Nichols...	Prof. Physics, Cornell University.	Possibly fraud.
31. John Daniel.....	Prof. Physics, Vanderbilt University.	Fraud.

NAME.	POSITION.	MOST PROBABLE THEORY.
32. William T. Stead.....	Editor *Review of Reviews*, London, England.	Spirits.
33. Arthur Allin.....	Prof. Psychology, University of Colorado.	Possibly unconscious deception.
34. Edwin B. Holt.....	Instructor Psychology, Harvard University.	A jest.
35. A. Meinong.....	Prof. Philosophy, University of Gratz, Germany.	Unknown natural laws.
36. Alfred H. Lloyd.....	Prof. Philosophy, University of Michigan.	Too trivial to be of spirits.
37. E. Colsenet.....	Prof. Philosophy, University of Besançon, France.	Subconscious faculties.
38. Minot J. Savage, D.D.	Author, "Can Telepathy Explain?" etc., New York.	Spirits.
39. J. Brough.....	Prof. Philosophy, University of Wales.	Deception.
40. William Duane.....	Prof. Physics, Colorado State University.	Fraud and subconscious faculties.
41. C. H. Parkhurst.....	Clergyman, New York	Possibly spirits.
42. Sydney Alrutz.....	Prof. of Psychology, University of Upsala, Sweden.	No opinion; asks additional questions.

Of this large number of answers to my questions—given in full in the Appendix—typical ones are those from Professors James of Harvard, Ladd of Yale, Max Wentscher of Bonn, Germany, Anesaki of the University of Tokyo, Japan, de Bussy of the University of Amsterdam, Holland, Kirchmann of the University of Toronto, Young of Princeton, and Alfred Russel Wallace and Sir William Crookes of England.

Prof. William James, of Harvard, is so well known throughout this country and England as a psychologist that the reader will pardon me for giving here also his answer in full:

From William James, Professor of Psychology, Harvard University.

"I regard fraud as an improbable hypothesis, and, if the circumstances are completely reported, not seriously to be considered.

"The improbabilities of an accidental coincidence grow with the number of details which coincide. The medium hit so many details in reference to this "Widow's Mite" that the probabilities of her success being altogether accidental are very small. It is difficult to measure the improbability mathematically, but common sense will consider it almost infinitely great in this case.

"In view of the many recent proofs that our 'subconscious self' may often know what our conscious self is ignorant of, it is possible that the medium (had her subconscious mind been in communication with the cashier's subconscious mind) might have thus known that the coin had never been sent back. The greater genuineness of the darker coin, if it

were not a pure coincidence, might have been similarly gathered from other minds at a distance. It is obvious that in the case under discussion subconscious mindreading would have to go beyond the actual sitters at the 'séance.'

"The hypothesis of spirit communication is undoubtedly a possible one and simpler than any other, provided one supposes the spirits in question to have been tremendously inhibited in their communications. This is a necessary inference from the gaps and guesses which the facts they reported exhibited."

2

WAS THIS BEECHER'S FACE?

In a circle in New York, shortly after "The Widow's Mite" incident, I was called up to the cabinet, it having been announced that Mr. Beecher was present and wished to speak to me.

Sure enough, when the curtains were parted, there was the Beecher face, wonderfully life-like.

"Doctor," said a deep, husky voice—all the spirit voices at this particular circle are peculiarly husky, except those of the three controls—"I am glad to talk to you in this way. I and others here wish you to organize on your side, and we shall organize on our side, for an effort to bring about conditions that will make it easy for us to come in a visible form and talk to you face to face. If we shall be able to do this, it will greatly tend to bring to an end all thought of materialism on earth, and will lift the world to a much higher plane of thought and action. Do not put this by lightly; it means much to the world.

"Do you see my face clearly?" He drew the curtains back, and the face was turned full toward the dim light. "It is with great difficulty that we come back into visible form. You have no adequate thought of the nature, the largeness, and the complexity of the difficulties that must be surmounted by the spiritual world in order to return in this way, but we can surmount these fully, so our scientific leaders assure us. We have surmounted them in part; your side can largely

help by supplying the proper thought and heart conditions. Do not smile when we speak of magnetism and vibrations and waves. There is such a thing as mind or soul ether. To this ether your thought and feeling and will and ours are disturbing and controlling forces—very real. You must study on your side these psychic forces and their laws.

"I can not hold longer the force by which I have come—watch me closely."

The image, or whatever it was, slowly sank to the floor and then disappeared. Before it sank, a hand was placed upon my shoulder. The hand was substantial—very human.

What was it?

POINTS TO OBSERVE

1. I was not permitted to touch the curtain or the apparition, as my "positive earthly condition" disturbed in proportion to my earthiness, in some kind of a geometric ratio, the "vibratory conditions" which enabled Mr. Beecher to hold his visible form together—as it was afterward explained to me by the control.

2. The room was so dark that it was impossible to determine satisfactorily with the eye as to whether this was not an artistically got up imitation of the bust of Mr. Beecher; the bust only was visible, not the full form. I do not say that it was a fraud; I simply say that I can not be sure that it was not.

3. While I had taken the necessary precautions to exclude confederates, it was not permitted me to exclude the possibility of the medium consciously or otherwise impersonating a spirit form. I am convinced that mediums often unconsciously impersonate others, and will do it as readily if these others are living as if they are dead; I have often had talks with the "spirits" of living persons, and yet, singular as it may seem, there was no *intentional* deception.

Before Mr. Beecher's death I had had repeated conversa-

tions with him about the unsatisfactoriness of spiritualistic phenomena. If the form that here appeared had been Mr. Beecher, is it not likely that he would have sought harder to have given me proof of identification? Possibly, as Professor James suggests, a spirit is tremendously inhibited when he comes into earthly conditions. Maybe his memory is confused. Possibly there are difficulties in keeping separate the impressions that proceed from the medium, from the members of the circle, and from the spirit. The magnetism and the vibrations from the different personalities may get somewhat mixed. In reply to close questioning along this line, the following thought was suggested by one who represented himself as a spirit control:

"Evolutionists tell you that man has come up along the fish pathway of development. His lungs were once gills and he lived under water. Now, suppose the thought should come to some of you that it would be well to go down into the sea and help the fish develop to your way of thinking. In order to do this it would be necessary for you to get on the fish's plane of thinking and on the plane of the fish's physical condition. How would you go about it? How would you live under the water? And how communicate intelligently with the fish? You might carry down under the water some concentrated air and remain there for a while, but by and by you would be compelled to say that your 'power to stay longer was exhausted.' Were fish intelligent enough, they might reason somewhat as follows: It is foolish to believe that these men are what they claim to be, that they are descendants of our ancestors, that they were fish in a previous existence. If they had been once fish, how easy it would be for them to prove it by living down here with us and talking to us in a language that we can understand. Until they do this, we will have none of them."

In investigating these phenomena, at least in the present stage, it seems to me that we are wholly right in applying this rule: Exclude the spirit explanation if any other hypoth-

esis will explain them. Even then we must remember that a conjurer like Harry Kellar will produce many a sleight-of-hand trick that we can not explain. It will not do to attribute to spirits *all* phenomena for which we can not find other explanation. But as a general working rule the rule is a safe one—reasonably safe as a working hypothesis.

After the "Mite" incident had been published, a number of mediums in this and other countries made strenuous efforts to put me in communication with Mr. Beecher. I received many letters from both private and public mediums kindly volunteering their help to this end. The following is a sample of many of these letters:

DENVER, COLO., April 16, 1903.

DEAR SIR: I, as a "private individual," presume to offer the simple facts as related to me on the 14th inst., when the Chicago *Tribune* first came to my notice, giving a description of the finding of the lost coin through spiritual agency.

Having personal acquaintance with Henry Ward Beecher and being favored with several most interesting interviews since he passed away, I at once sent a telepathic message to inquire if he would kindly grant me attendance at a séance, naming nine o'clock. Within an hour's time a messenger came to say that Mr. Beecher and Professor West would make a special engagement for thirty minutes later.

The two gentlemen came promptly, and the following replies were given to inquiries:

Question: Why did Professor West make special effort for return of coin?

Answer—Prof. Charles E. West: "I was exceedingly anxious for the return of the coin to my family, as I had prized it very highly when on earth, it being a rare coin relic, and my family were aware of that fact."

Q.: Why could not you give to the medium location of coin yourself?

A.: "I could not utilize the medial influence at hand unaided, and requested Mr. Beecher to assist me in accomplishing it, as he and Dr. Funk were friends. Spirits in the higher life are subject to helpful personal influence, which we find a universal law of compensation in nature; therefore we combine to perfect manifestations—the more effective method of spreading this gospel of spiritual truth."

At this moment Professor West requested Dr. S. B. Brittan, guide and teacher of the medium, to explain the principles involved in transmission of thought.

Dr. Brittan: "Every effort made to bring the facts of communication

between the spiritual and material states to public recognition receives the cooperation of intelligent minds, dwelling in spirit life; accordingly the gentlemen in question united to emphasize this truth by using all available means at command. The law of transmitted thought is ever the same in all fields of human activity.

"The spirit does not change its mode of expression because it has entered upon life beyond the change called death; immortality of the human individual is established by divine law. The Creator carries to perfection by that law all the benefits that may accrue to the individual mind through expressed thought or intellectual communication.

"Gentlemen, there are two elements inseparable from success in thought transference on all mental planes:

"First, the transmitter and receiver must be in harmony with scientific laws governing through vibration.

"Secondly, the spirit or inner consciousness liberates a series of thought-waves generated through electromagnetism by chemical affinity within the human brain, the reservoir of dynamic force. This power becomes the transmitter and stimulates nerve currents to receive and convey to the perceptive faculties, or receiver, the ideas conveyed. Thought-waves may be thus continued through unlimited space should sensitive minds be acted upon as receivers, thus renewing dynamic force to repeat the process of thought transmission. Herein lies the marvelous mental power demonstrated in telepathy.

"Spirits possess individual minds, still subject to the laws of organic life, and remain as completely dependent upon proper conditions for expression as are their friends in the physical body.

"It is true that all spirits labor under difficulties in giving perfect manifestations, as time is required to study the principles of magnetism and electricity—absolute factors in producing spiritual manifestations of every kind or degree.

"Hence the receptive minds are those which more readily master the science of spirit control. Is it consistent to expect an untaught man successfully to manipulate a telegraphic instrument? Far more delicate and sensitive is the spiritual key and mental system used in spirit telepathy and telegraphy.

"As to possible knowledge for locating the coin, tho Dr. Funk had wholly forgotten its hiding-place, Mr. Beecher might easily read the fact concerning it, indelibly recorded upon the doctor's memory, since the analytical mind of Mr. Beecher has lost none of its cultured skill, tho he may have exchanged his physical brain for the more delicate spiritual sensorium.

"Those who are familiar with Henry Ward Beecher will realize that his chief characteristics enable him to accomplish a desired purpose, tho he uses the simplest aids conceivable. The employment of an humble spirit, as Rakestraw is termed by Dr. Funk, is strong testimony favoring Mr. Beecher's usual custom when in earth life, and excellent proof of personal identity."

Here Mr. Beecher requested the privilege of controlling the medium, and said:

"If I, Beecher, desire to send a message from spirit life and find a man who can convey that message effectively, I should scorn to reject his service tho he fail to possess a distinguished name or popular position. John Rakestraw has been accustomed to attend meetings and control the medium through whom the coin was discovered. What more reasonable than the united effort of Professor West, Mr. Rakestraw, and myself to effect return of the coveted coin to its rightful owners?

"Dr. Funk, allow an old friend to suggest that investigation of new theology—spiritualism—requires the application of a healthful lesson, viz., use practical methods only, and remember that God gave human reason as the supreme judge of valid testimony in the last analysis.

"Genuine communications bear the stamp of personal identity, and all manifestations rest on scientific laws. Spiritualism is your only hope for this materialistic age, and offers the one proof of immortality possible to the human mind, notwithstanding theological anathema. If evil spirits can communicate, it is by the universal law of expressed thought; and good spirits may as readily approach their beloved friends in earthly life, to soothe the wounds made by separation, and verify the scriptural promise: 'The last enemy that shall be destroyed is death.' Knowledge of the future life disarms fear."

With Longfellow's beautiful inspiration, let us rejoice:

"There is no death—
What seems so, is transition."

Will Dr. Funk kindly accept the above with the request that he may carefully scrutinize the contents, and permit me to hope that truth may be apparent to aid him in solving the problem of spiritual manifestations?

With respect,

—— ——.

If mediums from Maine to California, and some across the sea, have done what they write to me that they have done or intended to do, poor Mr. Beecher's spirit, I fear, has been sadly harassed during the past year, and I am not at all surprised to learn that he has lost somewhat his patience, as one of the spirit controls reported to me that he has, saying: "The widow's *mite* bother Dr. F. to their hearts' content for aught I care. I will have nothing more to do with the affair." That at least has something of the old Beecher ring in it.

3

PSYCHIC PHENOMENA SIMILAR TO THE FINDING OF "THE WIDOW'S MITE"

The finding of "The Widow's Mite" through telepathy, clairvoyance, or what is claimed to be spirit help does not stand alone among psychic phenomena. There are many reasonably authenticated similar incidents recorded. I instance here four typical cases.

Case I.—The finding of a lost receipt by Swedenborg.

It will be remembered that in February, 1903, Mme. Anna Rothe, known in Germany as "the flower medium," was condemned by a German court to a year and a half imprisonment for "imposture and swindling." In the critico-scientific magazine, *Die Zukunft*, April 4, 1903 (Berlin, Germany), the editor, Maximilian Harden—perhaps the greatest journalist in Germany—writes a long editorial in criticism of this judicial condemnation. He reminds the public of the fact that among those who believe in psychic phenomena are many of the ablest brains that the world has had or now has. He calls particular attention to the finding of this receipt for a considerable sum of money through Emanuel Swedenborg, who claims that he got his information direct from the spirit world. The story is told by the German editor in full, giving the version of Immanuel Kant, the great German philosopher. The incident as told by Kant has often been repeated, and tho one hundred and fifty years have passed since this account has been given to the world by Kant, it not only has never been seriously questioned, but is now republished without contradiction in one of Germany's ablest periodicals and is incorporated by Frederic Myers in his recently published work, "Human Personality."

As there are strong points of similarity between the finding of this receipt and the finding of "The Widow's Mite," it has seemed to me well to give here the incident as described by Kant in a letter which he wrote to Charlotte von Knobloch.[1] Kant prefaces his account of Swedenborg's remarkable supranormal powers as follows:

"I would not have deprived myself so long of the honor and pleasure of obeying the request of a lady who is the ornament of her sex, in communicating the desired information, if I had not deemed it necessary previously to inform myself thoroughly concerning the subject of your request. . . . Permit me, gracious lady, to justify my proceedings in this matter, inasmuch as it might appear that an erroneous opinion had induced me to credit the various relations concerning it without careful examination. I am not aware that anybody has ever perceived in me an inclination to the marvelous or a weakness tending to credulity. So much is certain that, notwithstanding all the narrations of apparitions and visions concerning the spiritual world, of which a great number of the most probable are known to me, I have always considered it to be most in agreement with sound reason to incline to the negative side; not as if I had imagined such a case to be impossible, altho we know but very little concerning the nature of a spirit, but because the instances are not in general sufficiently proved. There arise, moreover, from the incomprehensibility and inutility of this sort of phenomena, too many difficulties; and there are, on the other hand, so many proofs of deception, that I have never considered it necessary to suffer fear or dread to come upon me, either in the cemeteries of the dead or in the darkness of the night. This is the position in which my mind stood for a long time, until the report concerning Swedenborg came to my notice.

"This account I received from a Danish officer, who was formerly my friend and attended my lectures; and who, at the table of the Austrian ambassador, Dietrichstein, at Copenhagen, together with several other guests, read a letter which the ambassador about that time had received from Baron de Lutzow, the Mecklenburg ambassador in Stockholm, in which he says that he, in company with the Dutch ambassador, was present at the Queen of Sweden's residence at the extraordinary transaction respecting Swedenborg, which your ladyship will undoubtedly have heard. The authenticity thus given to the account surprised me. For it can scarcely be believed that one ambassador should communicate to another for public use a piece of information which related to the Queen of the court where he resided, and which he himself, together with a distinguished company, had the opportunity of witnessing, if it were not true.

[1] This letter is given in full in Borowsky's "Darstellung des Lebens und Charakters Immanuels Kant." Königsberg, 1804, pp. 211–25. I here give the translation as it appears in "Dreams of a Spirit Seer," by Frank Sewall.

Now, in order not to reject blindfold the prejudice against apparitions and visions by a new prejudice, I found it desirable to inform myself as to the particulars of this surprising transaction. I accordingly wrote to the officer I have mentioned, at Copenhagen, and made various inquiries respecting it. He answered that he had again had an interview concerning it with Count Dietrichstein; that the affair had really taken place in the manner described; and that Professor Schlegel also had declared to him that it could by no means be doubted. He advised me, as he was then going to the army under General St. Germain, to write to Swedenborg himself, in order to ascertain the particular circumstances of this extraordinary case."

Then follows a description of two occurrences that most deeply impressed Kant. These I give in full, altho the second has been often told, as they illustrate very fully the peculiar power of Swedenborg:

"In order, gracious lady, to give you two proofs, of which the present existing public is a witness, and the person who related them to me had the opportunity of investigating them at the very place where they occurred, I will narrate to you the two following occurrences.

"Madame Herteville (Marteville), the widow of the Dutch ambassador in Stockholm, some time after the death of her husband, was called upon by Croon, a goldsmith, to pay for a silver service which her husband had purchased from him. The widow was convinced that her late husband had been much too precise and orderly not to have paid this debt, yet she was unable to find this receipt. In her sorrow, and because the amount was considerable, she requested Mr. Swedenborg to call at her house. After apologizing to him for troubling him, she said that if, as all people say, he possessed the extraordinary gift of conversing with the souls of the departed, he would perhaps have the kindness to ask her husband how it was about the silver service. Swedenborg did not at all object to comply with her request. Three days afterward the said lady had company at her house for coffee. Swedenborg called and in his cool way informed her that he had conversed with her husband. The debt had been paid several months before his decease, and the receipt was in a bureau in the room upstairs. The lady replied that the bureau had been quite cleared out, and that the receipt was not found among all the papers. Swedenborg said that her husband had described to him how after pulling out the left-hand drawer a board would appear, which required to be drawn out, when a secret compartment would be disclosed, containing his private Dutch correspondence, as well as the receipt. Upon hearing this description the whole company arose and accompanied the lady into the room upstairs. The bureau was opened; they did as they were directed; the compartment was found, of which no one had

ever known before; and, to the great astonishment of all, the papers were discovered there, in accordance with his description.

"The following occurrence appears to me to have the greatest weight of proof and to place the assertion respecting Swedenborg's extraordinary gift beyond all possibility of doubt.

"In the year 1759, toward the end of September, on Saturday at four o'clock P.M., Swedenborg arrived at Gottenburg from England, when Mr. William Castel invited him to his house, together with a party of fifteen persons. About six o'clock Swedenborg went out, and returned to the company quite pale and alarmed. He said that a dangerous fire had just broken out in Stockholm, at the Södermalm (Gottenburg is about fifty German miles from Stockholm), and that it was spreading very fast. He was restless and went out often. He said that the house of one of his friends, whom he named, was already in ashes, and that his own was in danger. At eight o'clock, after he had been out again, he joyfully exclaimed, 'Thank God! the fire is extinguished; the third door from my house.' This news occasioned great commotion throughout the whole city, but particularly among the company in which he was. It was announced to the governor the same evening. On Sunday morning Swedenborg was summoned to the governor, who questioned him concerning the disaster. Swedenborg described the fire precisely, how it had begun and in what manner it had ceased, and how long it had continued. On the same day the news spread through the city, and as the governor thought it worthy of attention, the consternation was considerably increased; because many were in trouble on account of their friends and property, which might have been involved in the disaster. On Monday evening a messenger arrived at Gottenburg, who was despatched by the Board of Trade during the time of the fire. In the letters brought by him, the fire was described precisely in the manner stated by Swedenborg. On Tuesday morning the royal courier arrived at the governor's with the melancholy intelligence of the fire, of the loss which it had occasioned, and of the houses it had damaged and ruined, not in the least differing from that which Swedenborg had given at the very time when it happened; for the fire was extinguished at eight o'clock.

"What can be brought forward against the authenticity of this occurrence (the conflagration in Stockholm)? My friend who wrote this to me has examined all, not only in Stockholm, but also, about two months ago, in Gottenburg, where he is well acquainted with the most respectable houses, and where he could obtain the most authentic and complete information, for as only a very short time has elapsed since 1759, most of the inhabitants are still alive who were eye-witnesses of this occurrence.

"He has also given me an account of the manner in which, according to Mr. Swedenborg, his intercourse with other spirits takes place, and also the ideas which he communicates regarding the condition of departed spirits."

In the incident of finding the receipt, the hypotheses of fraud and of coincidence may be safely eliminated. Two hypotheses remain:

I. That of the *subjective mind.*

Points *in favor* of this hypothesis are:

1. That if the subjective mind of a second person is able to become acquainted with the facts of the subjective mind of another person and have no consciousness of this knowledge, then it would be possible that the subjective mind of Madame Herteville got this information from the subjective mind of her husband before his death and yet had no consciousness whatever of this fact.

2. There is a bare possibility that the ambassador may have told somebody else of the existence of this secret drawer and of the receipt and other papers being there concealed.

3. The manufacturer who made the drawer knew of the fact that there was such a secret drawer in the bureau.

Points 2 and 3 imply that Swedenborg may have got his information wholly unconsciously to himself from the subjective mind of either of these persons.

Points *against* this hypothesis:

1. It seems extremely unlikely that the husband would have told other persons of the whereabouts of this receipt and of the drawer and not have told his wife, when it seems that both he and his wife lived upon friendly terms, and that she was intimately concerned about the location of this drawer and of the receipt there concealed.

2. Swedenborg evidently intended to have it inferred that he got his information from spirits and not from any other source, and no one even now questions Swedenborg's absolute sincerity; hence if the theory of the subjective mind be valid, Swedenborg's subjective mind, unconsciously to himself, must have read the subjective mind of some other person, who, unconsciously to that other person, got the secret from the ambassador's subjective mind.

3. This supposition makes it necessary for Swedenborg to have found through his subjective mind the one or two persons in the world who was acquainted with this fact; and, after having found this other person, he would have had to discover this particular fact in the person's subjective mind. Would not this be clothing the subjective mind of a medium with a power akin to omniscience? Where is there proof that it possesses such power?

II. The *spirit* hypothesis.

If we admit that spirits are able and willing to communicate to persons of mediumistic power in this world, the difficulty which this hypothesis would encounter is for Swedenborg to have by thought transference come in communication with the spirit of Herteville and explained to him the loss of the receipt and to have got from him the exact information.

As to the conflagration at Stockholm, if the existence of the faculty of clairvoyance is admitted, we have a sufficient explanation.

The attitude which scientists and scholars generally are most prone to exhibit toward strange psychic phenomena is exhibited in Kant's later unfriendly bearing toward Swedenborg. He afterward frankly admitted that he was influenced in this matter by fear of ridicule on the part of other scholars at his university. In a letter to Moses Mendelssohn, dated April 8, 1766, he says: "As a matter of fact, it would be difficult for me to conceive of a method of so clothing my thoughts that I shall not subject myself to ridicule." Dr. J. F. Immanuel Tafel, of the University of Tübingen, in the "Sammlung von Urkunden," iv., 255, expresses the opinion that it was Kant's fear of ridicule among his philosophical colleagues that led him to affect so trifling an attitude toward Swedenborg who had in reality deeply and lastingly impressed him.

Maximilian Harden, in the article to which reference was made at the beginning of this section, recalls a remarkable

psychic phenomenon which Goethe experienced and describes thus:[1]

"I rode now on the footpath toward Drusenheim, and there one of the strangest presentiments surprised me. I saw myself coming to meet myself, on the same way, on horseback, but in a garment such as I had never worn. It was of a light gray, mingled with gold. As soon as I had aroused myself from this dream, the vision entirely disappeared. Remarkable, nevertheless, it is that, eight years afterward, I found myself on that same road, intending to visit Friederika once more, and in that same garment which I had dreamed about and which I now wore, not out of choice, but by accident. This wonderful hallucination had a quieting effect on me." Here, in this way, for a mourning one, a corner of the veil is blown aside, and, for consolation, a meeting again is pointed out in the distant future.

Harden closes his comments on the Rothe sentence with the following suggestive remarks:

"A few voices to which every one listens should remind us of this one point, that the questions which now appear to the philosophers of the press to require no answer have occupied our brightest heads very earnestly. . . . In the first place, this modern world-survey has not yet reached down from its elevation into the darker lodging-places of the masses, and consequently it must in the dawning light arouse again to the attempt to provide a buffer-state betwixt knowing and believing. . . .

"Yet men content themselves as if the court procedure against the flower medium, Madame Anna Rothe, has revealed an emptiness of experience, and as if all those who testified for the accused were idiots who ought not to be allowed at large. Exceedingly modern was the atmosphere of the petty Saxon public, and the folly of the critics who amused themselves with contemptuous witticisms. In Berlin, says the old Fontaine, everything turns shabby.

"Before the conclusion of the testimony one could not but ask: 'Does this Rothe case taken as a whole show the proof-marks of fraud?' This question was answered by us in the negative; but the court answered it affirmatively after a short deliberation. The flower medium was condemned to imprisonment for a year and a half—a strange transaction, an incomprehensible sentence. The court summons witnesses for the defense—dozens—altho the proof-notes show that almost all testify to the same effect. They come, are sworn, and declare almost without exception, 'we feel ourselves in no way injured'; the most say, 'we are convinced that no false representations were worked off on us by the Rothe woman.' Paragraph 263 calls for the devising of falsehoods and 'the

[1] "Aus Meinem Leben," Book xi.

injury of the good estate of another.' That makes no difference. The court says, 'You have all sworn what is objectively untrue. We find that you have been injured, and we sentence the woman, notwithstanding mitigating circumstances present in the case, hysteria, impaired mental accountability, within certain limits even good intentions—not to a fine, but to imprisonment.' To illustrate, let us suppose that a butcher has sold the back and legs of a sheep and on that score has been accused of violating the twelfth section of the food law. The purchasers are heard and say, 'The meat tasted well and did not injure our health'; but an inspector says, under his oath of office: 'I have examined the meat sold these people. It was fitted to injure human health.' Then the experts step forth and say: 'Since the meat is as the inspector credibly asserted, it must have injured the health of men.' Judgment—imprisonment for a year; for a second year deprivation of civil privileges.

"Almost exactly so it was in the Rothe case. The experts, after all the experience of science, after the results of investigations in the sphere of material existence, can only say: 'The sworn testimonies must be false.' Of course, an umbrella, for instance, could not come through a glass window without even scratching the window-pane—assuredly not. . . . The enlightened Roman, the learned Jew, smiled at the Galilean wonder-worker who at the sick-bed drove out evil spirits, and, almost five hundred years after Hippocrates, could cure with saliva and the laying on of His hands. Nevertheless, they who believed in Him were healed.

"But the sentence has been pronounced on Frau Rothe—in the name of justice. The criticism of the tokens of fraud has become purposeless. Instead of tearing at the materialistic mind and deriding the sickly weakness of its adherence, one should rather ask whither such streams of occultism flow.

"Is it into the fountain region of a new religion? That would explain the anger of the church officers. A young clergyman said to Schopenhauer in the year 1850: 'He who believes in animal magnetism can not believe in God.' Now whole troops of people seek for a God who can live above and along with animal magnetism. We call their leaders quacks and humbugs. Certainly not without reason. When Max Müller once asked one of the most sensible admirers of Madam Blavatsky why the prophetess let herself down to such common jugglery, he received the answer: 'Without miracles it is impossible to found any religion, and the founder has always to help along a little so that it may spread itself quicker.'

"We must not allow the outcry of voices to deafen us. We must recognize in Spiritualism, in theosophy, in all the rivulets and brooks of occult lore currents which stream together for the high flood of a new faith. The water comes often out of a muddy slough, often also down from stately summits. At the imperial court of Berlin Theosophists and Spiritualists might easily raise a majority. . . .

"Now can it be expected that such feeling as this, which seeks to lighten up the deep pessimism of Christendom and which in its own

fashion would come to terms with modern knowledge, will be uprooted by penal declaration?

"This faith has already supplied itself with the needful miracles. If now only the martyrs should be furnished by the state, it will soon be able to build a church."

Case II.—A spirit indicating to a Russian nobleman the whereabouts of a lost will.

This affair has been so reasonably verified as to have secured its publication in the Proceedings of The Society for Psychical Research.[1] It also has been deemed worthy of publication by Frederic Myers in his work, "Human Personality."[2] It was investigated by the careful Russian psychic student, Alexander Aksakoff, and published originally in his scientific periodical, *Psychische Studien.*[3]

It appears that after the death of Baron von Korf, at Warsaw, Russia, his will could not be found. The son of the baron gave to M. Aksakoff an account of the circumstances which were printed in the following article:

"The father, Gen. Paul von Korf, died at Warsaw on April 7, 1867. It was known that he had made a will, but after his death it could not be found. In the month of July, 1867, his sister, the Baroness Charlotte von Wrangel, was living with her sister-in-law, Madame D. von Obuchow, in the town of Plock (pronounced Plozk). not far from Warsaw. Her mother, the widow of General von Korf, was traveling abroad; and in her mother's absence she was entrusted with the opening of her correspondence. Among the letters thus received and opened was one from Prince Emile von Wittgenstein (also abroad) addressed to the widow of General von Korf, in which he informed her that a spiritualistic communication had been received by him in the name of her deceased husband, indicating the place where his will would be found. The Baroness von Wrangel, who knew how much trouble the absence of this will had given to her elder brother [Baron Joseph Korf,] who was engaged in the administration of the property and who was at that time in Warsaw, went at once, with her sister-in-law, to Warsaw, to inform him of the important contents of the letter of Prince von Wittgenstein. Her brother's first words were that he had just found the will; and when the letter of Prince von Wittgenstein was read, it was apparent, to the astonishment of those present, that the place indicated in the spiritualistic communica-

[1] Vol. vi., pp. 353-5. [2] Vol. ii., p. 493. [3] March, 1889, p. 131.

tion where the will would be found was precisely that in which the baron had at last found it."

The following is the letter from the prince through whose mediumship came this spirit information:

"WARSAW, July 17, 1867.

"It seems an age, my dear parents, since I have had any news of you; my mother's last letter was dated June 5. I have occupied myself much with Spiritualism of late, and my mediumistic faculties have developed themselves in an astonishing way. I write often with great facility in various kinds of writing; I have had direct communications from the spirit which haunts Berlebourg, a woman of our family who killed herself one hundred and two years ago. I have, moreover, obtained a very singular result. One of my friends, Lieutenant-General Baron de Korf, deceased some months since, manifested himself to me (without my having thought of him the least in the world), to enjoin upon me to indicate to his family the place where his will had been maliciously hidden; that is to say, in a chest of drawers in the house where he died. I did not know that the family were looking for this will, and had not found it. Well, they found it in the very place which the spirit had indicated to me. It is a document of great importance for the management of his property and for the settlement of questions which will arise when his children attain their majority. Here are facts which can stand criticism.

"EMILE WITTGENSTEIN."

Case III.—The finding of a lost promissory note through spirit communication.

The verification as given in the "Reports" of the Society for Psychical Research (S. P. R.) of the finding through spirit intelligence of this lost note seems complete. Dr. Richard Hodgson, of Boston, is the secretary and treasurer of the American branch of the S. P. R., and is probably the most expert detective along psychic lines living. Sir William Crookes, in his presidential address before the British Society for the Advancement of Science, in 1898, speaking of Dr. Hodgson's ability in ferreting out these truths, names him a "detective genius"; and Professor James speaks of him as "distinguished by a balance of mind almost as rare in its way as Professor Sidgwick's."

Dr. Hodgson reported the case of finding the promissory

note in the Proceedings of the Society.[1] I give it here in part. It should be remembered that Judge W. D. Harden, of Savannah, Georgia, is well known personally to Dr. Hodgson. Dr. L. Knorr is a physician of good standing in the same city.

G. 218.

345 W. 34TH STREET, NEW YORK, October 3, 1888.

Dr. Richard Hodgson,

MY DEAR SIR: Thinking that you may possibly be back from your vacation, I send you with this the account of the finding of the note by Mrs. B. and the letter to me from Dr. Knorr.

(Signed) W. D. HARDEN.

SAVANNAH, GA., September 16, 1888.

Judge W. D. Harden,

345 *W. 34th Street, New York.*

DEAR FRIEND: This morning, when I paid a professional visit to Mrs. B.'s sick son, she showed me a rough draft of the statement she intended to send to you. Fearing further delay from her intended rewriting report, I begged her to let me have it. She consented, if I would explain to you the circumstances of the shortcomings of that draft.

I think I need to add very little to Mrs. B.'s statements. You are acquainted with the *modus operandi* of the communications with the sliding-rod, the rod and the alphabet board being at B.'s house, the same you saw at Miss Maggie R.'s. In order to facilitate your description for Dr. H., I send you a paper model of the rod and a printed alphabet (with other convenient inscriptions), that is to be pasted near the two (right and left) edges, leaving a space between of sufficient width for the points of the rod to point out the desired letters.

I have to remark that a couple of days after the death of Miss Nina B.'s *fiancé* (Mr. N. H.) I assisted her to get into communication with him. We succeeded, Miss Nina turning out to be feebly mediumistic, and many communications were received from him.

This attracted Major B.'s attention. He tried then with me (the major was then an agnostic), and found that he also was mediumistic, and he got communications from his father and his uncle that were so characteristic that he became convinced of the reality of spirit communion. So when the major departed [died] last spring or summer, he was well acquainted with the *modus operandi* of spirit communion; and therefore the very day after his departure we could receive a few words from him. Later on we received many messages from him.

I think I was present at the séance when he stated that the note was deposited somewhere, but could not tell where. It looks as if at that

[1] Proceedings, vol. viii., pp. 238-42.

time he had not yet discovered the whereabouts of the note, but continued hunting for it, and at last discovered it.

I think I have touched upon every point that needed elucidation.

L. KNORR, Savannah.

[*The Letter of Mrs. B.*]

JUDGE HARDEN: In compliance with your request I will state: After my honored husband Major Lucius B.'s departure from this life, I was in distress of mind that none could understand but one surrounded by similar circumstances. Of his business transactions I knew but little. After a week or two of stunning agony, I aroused myself to look into our financial condition. I was aware that he had in his keeping a note given by Judge H. W. Hopkins to some several hundred which was due, and I searched all the nooks and corners of his secretaire, manuscript, letters, memorandum-books, read several hundred letters; but all for naught. For two months I spent most of the time going over and over, but with the same result. I finally asked him at a séance about the note.

Q.: "Have you deposited the note anywhere?" A.: "I have."

Q.: "Where?" No answer.

Finally I wrote to Judge H. (who had written me about it): "I had as well tell you the note has not been found. I can not imagine where it is." This was on Friday. The following Sunday, about four o'clock, my daughter Nina, who possesses some singular power, proposed we try if we could not get a communication from our loved ones. While she went to get a little arrangement (a rod that worked on a board upon which the letters of the alphabet were printed) I sat in my room alone, thinking, if it were possible for Major B. to see the heart filled to overflowing with anguish, and added to this the mind distressed by business cares, would he not communicate with me and try to give some consolation or assistance.

But I did not express my thoughts to any one. Nina returned, and after a little conversation we put our hands on the *rod* and it *promptly* spelt "Look in my long drawer and find Willie." I became excited, ran to the bureau and pulled out the bottom drawer, turned the contents upon the floor, and commenced to search. Under all the things was a vest; in its little breast pocket was the note.

Major B. was in the habit of calling the bottom drawer, where only his undergarments were kept, "My long drawer," to designate it from several small drawers set aside for his use. The vest was the only garment, other than underwear, in the drawer. The vest was the one taken off him when he first became ill. He was unconscious during the first day of his illness. The vest was put in the drawer after or during his illness by my friend, I think, who assisted in caring for him while sick.

The drawer had not been opened that we knew of after he left us until the note was discovered. Altho I had moved to another room, I gave instructions that the bottom drawer was not to be disturbed.

As soon as the rod spelt "Look in my long drawer and find Willie,"

I was perfectly electrified with the knowledge that Willie H.'s note was in that drawer, altho I never would have thought of looking in such a place for a valuable paper.

Major B. and myself always spoke to and of Judge H. as "Willie," he being a relation of mine and a favorite of Major B. from Willie's childhood.

I have just read the above to my daughter, and she says she will indorse the statement as being correct. I am, very respectfully,

(Signed) MRS. E. F. B. B., widow of the late Major Lucius C. B.

(Signed) N. H. B.

SAVANNAH, GA., September 16, 1888.

The two signatures have been made in my presence, and I corroborate many of the facts and circumstances mentioned in the above report. I am now requested by the ladies to say that they do not wish their names to appear in public. (Signed) LOUIS KNORR, M.D.

Case IV.—Rev. Minot J. Savage, D.D., directed by the spirit of his son to papers of which the doctor knew nothing.

No one at all acquainted with Dr. Minot J. Savage's investigations of psychic phenomena will doubt his level-headedness as an investigator. The following incident is described by him in his late book, "Can Telepathy Explain?"[1]

I am now to detail a little experience which seems to me to have about it certain features which are very unusual, and therefore worthy of special remark. Never in my life until my son died did I attempt to get into communication with any special person at any sitting held with any medium. I have always taken the attitude of a student trying to solve the general problem involved. On two or three occasions, however, within the last two years, I have tried to see if I could get anything that appeared to be a message from my boy. He died three years ago last June at the age of thirty-one. I was having a sitting with Mrs. Piper. My boy claimed to be present. Excluding for the moment all other things, I wish definitely to outline this one little experience. At the time of his death he was occupying a room with a medical student and an old personal friend, on Joy Street in Boston. He had moved there from a room he occupied on Beacon Street since I had visited him, so that I never had been in the Joy Street room I knew nothing about it whatever, and could not even have guessed as to anything concerning it which he might say. He said: "Papa [and this with a great deal of earnestness], I want you to go at once to my room. Look in my drawer, and

[1] "Can Telepathy Explain?" pp. 103-8.

you will find there a lot of loose papers. Among them are some which I wish you to take and destroy at once." He would not be satisfied until I had promised to do this. Mrs. Piper, remember, was in a dead trance at the time, and her hand was writing. She had no personal acquaintance with my son, and so far as I know had never seen him. I submit that this reference to loose notes and papers which for some unknown reason he was anxious to have destroyed is something which would be beyond the range of guesswork even had Mrs. Piper been conscious. Tho my boy and I had been intimate heart friends all his life, this request was utterly inexplicable to me. It did not even enter into my mind to give a wild guess as to what he meant or why he wanted this thing done. I went, however, to his room, searched his drawer, gathered up all the loose papers, looked through them, and at once saw the meaning and importance of what he had asked me to do. There were things there which he had jotted down and trusted to the privacy of his drawer which he would not have had made public for the world. I will not, of course, violate his privacy by detailing what they were. I will simply say that his anxiety in regard to them was entirely justified.

Case V.—Finding of a watch through spirit direction.

This incident is described by Alfred Russel Wallace, the famous English scientist, see Part III.

Case VI.—Finding of a bankbook through Mrs. Piper as told by William James, Professor of Psychology, Harvard University.

He says: "My mother-in-law, on her return from Europe, spent a morning vainly seeking for a bankbook. Mrs. Piper [the trance medium of the Society for Psychical Research], on being shortly afterward asked where the book was, described the place so exactly that it was instantly found." [1]

4

THE TALKS OF SPIRITS AT "THE WIDOW'S MITE" CIRCLE

That the reader may have a measure of the intelligence that is sometimes in evidence at the Brooklyn circle—the circle through which the widow's mite was found—I will

[1] Proceedings of Society for Psychical Research, vol. vi., p. 657.

here give a talk by a spirit at the séance that preceded the finding of this coin and follow with a talk given at a séance shortly after this incident.

The reader should bear in mind that this medium is an aged, uneducated woman, and that I have now met her at some forty circles, thus having had full opportunity to study her mental qualifications. I have fully proven to my own mind that there are no "confederates" at this circle. This I proved, among other ways, as follows: Some time after the mite incident, I selected as a standing place for the cabinet the corner of a room, and directly against a brick wall, and furnished my own cabinet curtains. There was no opening of any kind whatever from the cabinet except at the front, and I sat at this opening on one side *against* the curtain, and chose a friend to sit at the other side of the opening. There was sufficient light in the room to enable us to see the other two members of the medium's family and all other persons in the room. The talks came from the cabinet. I am fully convinced that they were either uttered by the woman medium or by some disembodied intelligences. I could detect no resemblance in certain of these voices to the voice of the woman or to each other. The medium is a frail woman who weighs scarcely one hundred and twenty pounds, and has a weak, feminine voice, while the voices of the speakers who uttered these two talks were strong and seemingly wholly masculine—not at all like the normal voice of the medium.

First Talk—The Laws of Nature.

A Masculine Voice from the Cabinet: "Your Jesus told you, heaven and earth should pass, but not one jot of the law should pass—that is, of the principles by which God rules. Principles are eternal. Character is of worth and eternal only when founded on principles. Mere profession is a lie, and liars sink. Learn to subject yourselves to the spirit of truth and you will ascend."

Question: "But are we not saved by faith?"

Answer: "Faith of itself, as usually understood, is nothing. It is what we will to do that helps or hurts. Character comes from *willing*. When you come to the spirit world your measure is your character. What you *have* you leave behind; what you *are* you bring with you. When Jesus told you He did not judge you, that your own acts judged you, He announced a principle, for your acts make you what you are. He told you that 'It is not every man that saith, Lord, Lord, that shall enter into the kingdom of heaven, but he that doeth the will of God.' What is it to *do* this will but to obey the laws of the universe, which are truth. The laws of nature are the will of God. Get rid of the idea that nature does not extend to this side of life. Nature is one, but has many spheres or departments."

Q.: "When you say that you obey the laws of nature and study nature, do you mean that you study the forces of nature and the applications of these forces, as, for example, electricity?"

A.: "Most certainly—far more so than you do on your side. Your study is crude, very crude. We also have our schools, in comparison with which your best schools are kindergartens."

Q.: "Do you apply these laws to the perfecting of inventions?"

A.: "Yes; but the greatest hindrance to the entrance of knowledge is lack of humility. Conceit, pride are of the spirit of untruth, and this shuts the spirit doors. Good comes from above. The mind of man has great possibilities, but you must learn that mind, memory, consciousness survive what you call death. The mind continues not only in its full vigor in all of its various faculties, but it is in many ways quickened. It is on this side the same mind, but is placed under far more favorable conditions and expands far more rapidly. Besides, consider we have minds here that have been thousands of years listening to instructions from spirits still higher, and have been and are themselves teachers,

yet are ever students of nature's laws and forces, students of those same laws that are applicable to the physical world, for these laws under which you exist are in an exalted way applicable to the spiritual world. Now these inventions of which you speak, and for which you on your side are apt to be puffed up, are with scarcely an exception made here, some of them centuries ago, and were not given you until earth conditions were right for them. When these conditions have ripened, then they are impinged on some brain fitted to receive them. The only credit that is thus due to that brain is that it was ready to receive the invention. The receiver of the wireless message can claim only one credit, and that is that it was attuned to the transmitter; otherwise the waves would have passed by unheeded. A brain when attuned to the spiritual message will receive that message, and only that brain and others thus attuned can receive it. To all other brains there is absolute silence. Were the earth world ready, what it has received in the way of inventions are as nothing to what would be given it.

"You ask why we do not tell you more. We tell you all that you can receive. Why does not the receiver get messages for which it is not attuned? Waves may be passing in all directions, and weighted with most important information, but the receiver, not attuned to them, responds not at all. Do not imagine that we have no communications with your world except through mediums and their circles. Every brain that has uplift and is friendly to progress is an open door for us—an open door up to its capacity to receive. A man may not know from whence come his thoughts, but they come from the spirit world, back of his consciousness, and these thoughts we receive from sources still higher. You think that you originate, but you do not. If the doors of the earth world were open wider and men were more in harmony with us, so that they could more constantly commune with us, progress would be far more continuous and greatly accelerated."

Q.: "Yet our inventions come to us from men among us who have large brains. Why always so, if these brains are but echoes of the spirit world?"

A.: "For us to impart to your world a complicated and deep thought, we must do it through a brain that can master such a thought. A human brain must be fitted for a thought, or the thought remains unnoticed, and no one human brain is far ahead of its age. As I have already said, the spirit world has an abundance to tell. What is needed is for your world to get itself ready to receive. Remember, as in your wireless telegraphy, the receiver must be adjusted to the transmitter. There must be harmony.

"It is a law of nature that where and when there is a readiness to receive knowledge, knowledge is imparted. This is true in all spheres. All knowledge comes from above, always from above. We think a thought after it has been thought higher up. Original thinking is always above. Hence, humility also is truth."

Q.: "Have you ever seen the person we call God?"

A.: "No; I have never seen such a person, nor have I ever seen any one who has."

Q.: "Is there then no God?"

A.: "No God after the kind that is in your mind. May I ask what you mean by a person?"

Q.: "I mean one who has a conscious individuality, a unity and continuity of mind, heart, memory. In this sense I speak of God as a person. Is there not such a God?"

A.: "There is infinite truth; we also are learners. What is truth? We speak of it as a principle. But back beyond our words and beyond all we know is the infinite center of things. Truth is life, truth is God. So with all elements that we call principles. We feel this infinite essence of things that is omniscient and omnipotent and perfect love. This infinite potency, call it what you will, draws us upward as the sea is drawn by the moon or as gravity pulls toward the center."

Q.: "Do you see Jesus face to face?"

A.: "No; nor have I ever seen any who have. We are as you are. Never forget that life is continuous and the laws that govern us are continuous. We are not angels, we are people. We were as you are, and we still are as you are, only we have shaken off the outward covering. You can not see higher spirits; neither can we. A spirit sees a spirit on its own plane and on the planes below it. You can not see God; neither can we except we have the God nature. The pure in heart see God, and the loving heart sees God just in that degree that it is pure and that it loves. We see Jesus face to face as we develop His nature. How can a poet be understood except by one who is essentially a poet? Spirit recognition is by an inner response in a like nature. This is what Jesus meant when He said, 'My sheep shall know my voice.' This is true at every stage of spirit intercourse.

"If you think out well what I say, you will reach my meaning when I tell you to understand and obey the laws of nature. I must say good-by to you."

Q.: "Will you not tell us your name?"

A.: "My name signifies nothing; be not curious about trifles. What I *say* is the only thing that is important. Good-night."

Little Mamie, the control, began talking.

Q.: "Mamie, will you not tell us who was the spirit just speaking?"

A.: "Wait a moment and I will see if I can find out."

After a little while Mamie said: "The spirit's name is Wright—Silas Wright."

If Mamie told us truly, we had been talking with the spirit of one who had been a famous governor of the State of New York. Was Mamie right or wrong?

From the cabinet came the voice of the control Amos: "A bright spirit is here whom I wish to introduce to you this evening. He will take a little time in teaching you

about reincarnation, a subject concerning which you have made inquiry. He is a highly developed spirit, and is a teacher with us. He comes in answer to the invitation of the band [the spirits controlling the circles]. You remember you have asked questions on several evenings on this subject which we could not satisfactorily answer, and for this reason we thought it well to request this advanced spirit to come and address you, and he has kindly consented to do so—I am sorry Professor Hyslop is not here, as he asked several questions on this subject the other evening."

Second Talk—Reincarnation.

A voice much stronger and seemingly very different spoke as follows: "Good-evening, friends. Reincarnation is the law of development of the soul or spirit. In the growth of the soul—and we all must grow, slowly it may be and with long cessations and sometimes less, but in the long ages it is growth—the time comes when it is born again and it enters into a higher sphere of existence. I am not talking about reincarnation on earth. A birth does not often take place from the spirit life back to earth life. Sometimes spirits are so much attached to the earth and its enjoyments, the gratification of animal passions and appetites and those pleasures that come through the other senses, that they reenter bodies and live again earth lives; but this is not necessary. In the spirit body and under the conditions here, far greater progress can be made than in the earth life, and this is true in every succeeding sphere."

Question: "Was Jesus reincarnated?"

Answer: "He was, but this was not because of yearning for an earth life that He might enjoy its pleasures. It came from a strong desire to show mortals the way to a higher life, to teach men the truth, that is the way of growth. He came down from a great height and entered your sphere. It was the coming of a great light to the world; much greater than you yet think it to be. Higher spirits can come down

by permission from the higher spheres, but it is a great spiritual achievement—in its way as difficult as reentering a womb to be reborn, and sometimes this is the way in which it is done."

Q.: "Are we to understand that there is a rebirth from your sphere into a higher sphere—that is, that you now a spirit are to be reborn?"

A.: "Yes; and then again and again until we are one with God, the great Father of us all in the distant ages—one, yet retaining our separate individuality; a mystery not only to you, but to us also. So meant Jesus when He prayed that His disciples may be one as He and the Father are one, and when He said: 'Then'—in the distant future—'will ye know that I am in the Father and ye in me and I in you.' What you call death may be a birth—the soul enters its spirit body, is clothed upon. I remember well when I died looking at my spirit body as something objective, and I was attracted irresistibly to enter it. Every soul born on earth has a spirit body, and all souls in this realm have higher bodies more refined and subtler for their next reincarnation, and so on upward. The body is the system of organs by which the soul is brought into contact with its coarser environments, or what in your life you would call the physical universe. As we ascend, these environments constantly become more and more refined, ethereal, but are none the less real. The progress is to greater and still greater reality. The law always holds: Ye must be born again. This higher birth can never take place until the soul has matured up to it."

Q.: "But all men die. Some of the worst die earliest, and are thus 'born' into your sphere. What then—since death does not depend upon maturity of the soul? Can this death of a wicked person be a birth into a higher sphere?"

A.: "This death you speak of is not the rebirth that I am talking about. There are vast multitudes of spirits here who have not been reborn and are on the earthy plane; some

have been in that condition for thousands of years, and will remain there until they of their own choice seek that which is above. There are those here who go about dazed, not knowing even that they have died. Others are in anguish because of conscience and a sense of utter unworthiness. A man is in anguish and in darkness who is conscious of a sin for which he is not sorry and from which he has not turned away. A thief can not right a wrong by making restitution. If the one whom he wronged has become a spirit, how can he make restitution? Will he give back the money he has stolen? A spirit does not need money nor will words of any kind help. A lower spirit can never make amends to a higher spirit, for he has nothing that is of worth to the higher. He must grow until he sees the defect in his spirit that made it possible for him to do wrong, and is sorry for that defect. And then, and only then, will the sin be gone. A man does not suffer so much for so much sin. It is not pound for pound or yard for yard. Suffering does not pay for sin. Suffering is only a remedy in so far as it teaches us the nature of sin and shows the way to perfect the spirit. One who has done wrong need not necessarily beg pardon of the one he wronged, for he really wronged nobody but himself. If the one from whom he stole is revengeful, that one hurts himself and is carried down by his revengeful spirit. When the people on the earth plane know that sin hurts only the one that sins, a great gain will be made. When I say on the earth plane, I mean those who are on the earth plane whether on this side of the death line or upon your side.

"Oh, my friends, if you only would know how right living on your plane will make you progress rapidly on the spirit plane, you would strive while in your present condition to do right, to love, to get rid of selfishness, and to hate deceit of every kind, and to grow your better soul powers. Life in your physical bodies is exceedingly important, and it is a great misfortune if a spirit comes over here without getting the full benefit of the earth life. We are laboring here to

prevent this, seeking to impress upon earth minds a knowledge of sanitary laws, urging the adoption of measures that will prevent early deaths, and, what is of greater importance still, that will grow spirit excellence."

Q.: "Are those who are born from your sphere into the next higher sphere as invisible to you as you are to us?"

A.: "In a sense, yes; we are conscious that they exist, and we can—that is, the highest of us—consciously commune with them by what you would call thought transference or spirit vibration. But there is a real chasm of a new birth between every two successive spheres, and each new birth is a marvelous change. I do not say that I am not permitted to tell what these changes are. I *can not* tell, nor would you understand me if I tried to tell you, any more than you could hope to explain to an ox the beauties of a picture by Rembrandt. The ox is drawn more to a handful of grass than to all of the paintings in an art-gallery.

"I have never seen God, but have felt His restraining and enlightening and uplifting power. I always feel Him. I have never seen Jesus, but I feel Him. He is a great spirit whose thoughts come down from higher spheres and are of great help to this sphere. How great the benefit of His teachings to earth! Who can measure the benefit of a teaching like this: You are brethren and God is your Father, and you must love one another, not seeking your own, but giving your property and your lives for the good of others. This is the way to the truth and the life; this is the way to the Father's house, that is, to the highest sphere. This reincarnated Jesus is sending His thoughts through our sphere and through your sphere and is greatly helping. He is a real Savior. Love is sacrifice, and sacrifice is atonement. Love gives itself for another, and that harmonizes the other with the higher sphere, with God Himself, if that other yields to the vibrations of this love. God can be just and accept any who yield themselves to sacrificing love."

Q.: "Dr. A—— says that he objects to Spiritualism be-

cause it does not tell things that are of real importance to the world; if these are real spirits talking, would they not tell us something of value to us?"

A.: "Dr. A—— is intellectually and spiritually above the masses. Why does he not tell those who steel their hearts against him, those who are below him, the things that will help them? Tho Jesus spoke the most important words ever heard on earth, the Scribes and Pharisees thought His talk was nonsense. If we give proof to those in your sphere —conclusive, positive proof—that there is a life beyond your life, proof that life is continuous, that is something, is it not? If we can break down materialism that raises itself like adamant in your way, is not that something of worth, and is it not worth the while of intelligent and good spirits to do this thing? If I tell you that there is reincarnation for those who leave the earth plane, an entrance into bodies that inhabit the spirit plane, and then that these pass from this spirit plane to the next above, and these again and again on to the highest life, should not that be something that is worth the while? If Dr. A—— is called upon to bury a person, how does he comfort those who remain behind? Does he not say as the consummation of all of his consolations: 'I commend you to the infinite mercy of God'? A child of six years old could say that. We spirits seek to give you certain knowledge, and if you will listen to us you shall have it, certain knowledge that there is no death, that what you call death is no more destruction of your individuality than is the shedding of the skin a destruction of a serpent or the breaking of the shell is the destruction of the bird. We say that, and yet you say, tell us something worth while. In what are you better than the Pharisees? They asked for marvels at the very time Jesus was uttering truths that had power in them to lift the earth from its sockets."

Q.: "Can you tell us whether the human soul is wholly within our consciousness?"

A.: "I do not understand you."

Q.: "We are told by some learned men that there is a subliminal personality in every individual, a subjective mind, and that only about that part of the soul that comes into consciousness can we know anything. The other and greater part is outside of our consciousness, and of this we know nothing. Are there two souls or two parts of the same soul?"

A.: "There are not two souls in any individual—only one. Every spirit is a personality, and every personality is a unit—one."

Q.: "Is the medium now wholly asleep so that no part of her soul is active?"

A.: "Her soul is taken absolute possession of by a spirit. It has no activity of its own during this hypnosis, no more thought, no more conscious individuality than if it did not exist. We use her physical, intellectual, and spiritual organism, she having given her consent. We do this so as to convey to you our own thoughts, not hers. Of course we must conform somewhat to her physical and mental constitution, and to some extent our communications will receive color from her own thinking and feelings. This is always true except when there is great power in the spirit seeking to communicate and the medium unusually negative. For this reason it is of great value to you that mediums be of good minds and are virtuous, pure, wholly truthful. We can use evil mediums, but so can evil spirits. But with such mediums even the communications of good spirits are at times twisted and vitiated so as to be really worse than worthless. But I must now close and leave you. I came on invitation of your band to talk to you on the subject of reincarnation—your questions have led me to ramble over a much larger field of thought. Good-night."

According to Hudson, in his "Law of Psychic Phenomena," it is the subjective mind of the medium that "says and does" things when the medium is in a trance. One of Mr. Hudson's strongest proofs of this is that trance and

hypnosis are the same, and that "every professor of hypnotism knows" that if other than the agent puts questions to the subject either the questions go unanswered or the spell is broken and the subject awakes. The same is the result if the subject is contradicted or argued with.[1] If we apply this rule to the spirit talks just given, Mr. Hudson's observation would seem to exclude the subjective mind hypothesis, as questions were freely asked and answered during these talks, in fact, many more than are here given.

Unquestionably, the intelligence exhibited in these talks is far beyond that of at least the *objective* mind of the elderly lady who served as the medium.

5

OTHER PHENOMENA AT THE "MITE" CIRCLE

At the many séances of the Brooklyn medium that I have attended since the finding of "The Widow's Mite," I have tried to study closely the phenomena there exhibited.

The three personal experiences of which descriptions follow are typical of many others which I have witnessed at this circle. I am well aware that these will have but little evidential value except to those critics who place some confidence in my skill as an investigator and in my judgment that the woman was not a schemer and the family were not schemers. On these points I have satisfied my own mind. Whether the true explanation is to be found in the subconscious faculties of the medium or in supramundane intelligences I do not attempt to determine.

It is true that many mediums who start out honest finally degenerate into tricksters—often revealing in their character a mixture of the fraudulent and the genuine. Now since this Brookyn medium has discovered her powers, it will not take her long to discover that these powers have a cash value, and

[1] Hudson's "Law of Psychic Phenomena," pp 76-8.

then she will be strongly tempted so to use them, and then, to make them of more value, she will be tempted to "help out the spirits." I trust that she will be able to *stand;* but to stand will take character and strength of will and intelligence. A medium is very often of infirm will and is "a negative"—unfortunately for us, at least seemingly so, mediumship does not depend upon moral qualifications.

As is frequently urged by controls, genuine mediums should be safeguarded, as their gifts are of great value to science and to the public, whether Spiritualism is true or not.

Case 1.—One evening "George Carroll," the spirit control, said: "I see an ancient standing by the side of Dr. F.—no, not an ancient—doctor, were you ever in China?"

"No."

"Oh, this is an Arab. He does not talk, but he makes me understand that you know him; that you and he climbed a high place together, very high. He helped you—he and others. Did you climb a pyramid?"

"Yes."

"You had some Arabs to help you. This was the leader of those who helped you. He smiles, and makes me understand that before you got to the top you all rested and he held out his hand to you as if asking you for something."

"If this is the Arab who climbed Cheops with me, will he tell me how many Americans were in my company?"

"He holds up three fingers."

In 1871 a clergyman, then living at Easton, Pa., and a member of his church, and myself made the ascent of the great pyramid. I was assisted by four or five Arabs—five if my memory is correct. When about two-thirds of the way up, I became very tired, but did not wish to confess my weakness to the Arabs, so I took out my notebook and made them understand that I wished to describe the view. They watched me silently and with ostentatious reverence. When completely rested my description, was, therefore, complete,

and I put my book in my pocket. The leader approached me with a profound salaam, and said: "Is American man satisfied?" "Yes," I replied; "American man is satisfied." "Then," stretching out his open hand to me, he said, "make me satisfied."

I do not remember ever publicly to have described this scene, nor to have alluded to it for years. It is extremely unlikely that this medium or any of her friends could have heard of it.

CASE 2.—At another sitting with the same medium I was told that a brother of mine by the name "Crist" was present. I had a brother by the name Christian, we called him Crist; he died several years ago in Ohio, where he always lived. I asked a question, but was told that he was gone. I then said to the control:

"Did you see that one who gave the name Crist?"

"Yes."

"Did you notice anything peculiar about him?"

"Yes; he hitched when he walked."

"In what leg?"

"His left leg."

One of this brother's legs was shorter than the other, about two inches. I do not think a dozen people in all Greater New York knew that I had such a brother, as he never visited me more than two or three times in thirty years, and then only for a few days.

But here is a curious fact about this incident. I was sure when the control said it was the left leg that he was wrong.

Some six months after this sitting this same brother was announced. I said to the control:

"Do you notice anything strange about him?"

"Yes; he is lame."

"In what leg?"

"The *right* leg."

I thereupon made inquiry of my brother's family resi-

ding in Michigan, and received word that it was his *left* leg in which he had been lame.

Query: Did my certain belief that it was the right leg confuse the psychic power of the medium or was the first information a lucky guess?

I told this control at a later meeting of the mistake. The answer was:

"Always accept the first answer that comes from a cabinet. Positive beliefs in a circle confuse the vibrations. In the spirit world conversations are by vibrations of thought ether. A thought or feeling with us is talk; positive belief in the earth circle is also talk to us, making vibrations on the thought ether, the same exactly as does spirit talk, and so we are not always able to distinguish whether the talk is from a spirit source or from an earthly source. I thought the answer 'the right leg' at our recent circle came from your brother Crist, but it may have come from your own positive thought."

Case 3.—At one time when the "negro spirit, Aunt Eliza," was present, a lady acquaintance of mine in the circle said to her:

"Won't you give me a test, aunty?"

"Yes, if 'tisn't too hard."

"I want you to go to my house and tell me what two similar things there are in the parlors—one in the front parlor and the other in the back."

In about two minutes the thumping of a tune on the wall was heard in the cabinet, and Aunt Eliza said:

"Peayners. The nicest one is in the front parlor."

The lady explained that a day or two before she had two pianos removed from a storage warehouse to her home, that they had been in storage for a long while, and had placed the finer one in the front parlor. She assured me that it was not possible that any one in the circle could have known of this fact, as she had not mentioned it.

"Some of us have proofs that the individuality persists after death, which are as certain as proof can be. . . . The laborious documents of The Society for Psychical Research are there for all the world to see, and while we have exposed much fraud and discredited much spiritualism, we have collected evidence of the possibility of communication between this and other worlds which deserves consideration. We are publishing shortly remarkable examples of automatic-writing, which some of us believe to be a communication from Frederic Myers. I believe this document will prove to be of great importance. . . . What we CAN take before the Royal Society and what we can challenge the judgment of the world upon, is telepathy. Here is the beginning of a wider conception of science. . . . The whole region appears to be in the occupation of savages abandoned to the grossest superstition. But I say we have got to take the country and rule it for the advantage of mankind. Galileo, you remember, funked teaching the Copernican theory abandoning the Ptolemaic, because he was not quite firmly seated in his University chair. It is exactly the same thing today. Men are too nervous, and not unnaturally, to avow any interest in a study which has so long been left in the hands of quacks and impostors. But some of them are bound to study it. Everything in the world has to be examined."—SIR OLIVER LODGE, M.Sc., F.R.S., D.Sc. Lond., Oxon. and Vict.; LL.D. St. Andrews and Glasgow; Principal of the University of Birmingham; President of The Society for Psychical Research, in the Pall Mall Magazine, London, January, 1904.

PART III

TELEPATHY—CLAIRAUDIENCE

PHYSICAL EFFECTS WITHOUT CONTACT—MATERIALIZATION—SPIRIT PHOTOGRAPHY SPIRIT IDENTITY

I

TELEPATHY—CLAIRVOYANCE

TELEPATHY in a sense includes clairvoyance, altho in the vocabulary of psychic research there is a difference between the terms. Telepathy, strictly speaking, is the direct communion of mind with mind, whether in the body or out of the body—communion without the assistance of any of the physical senses; clairvoyance is the ability to see independently of the physical sense of sight.

THE REMARKABLE READING OF SERIES OF SEALED LETTERS

The Medium Named the One I Thought the Author, but Who was Not—An Instructive Mistake—An Extraordinarily Interesting Mixture—Coincidence Unthinkable—Undeniable Mind-reading—Was this Joseph Cook?—My Niece's Success—Telling Whereabouts of a Leaf from the Family Bible—A Mediumistic Trick

A few weeks ago I called upon a medium, Mrs. A., who was at the house of Judge C. in New York. Her home is in a neighboring State. I was known only by name to her, and I called by appointment, taking with me eight sealed envelopes. These envelopes contained each a letter written by some deceased person, also a note addressed to the writer in which I had written one or more questions. There was no writing whatever on the outside of the envelopes except the penciled numbers, which tallied with an index of the contents in my memorandum-book. The envelopes I closed and sealed just before leaving my home, giving

no hint whatever to any one, not even my family, of what the envelopes contained. In my various tests of this sort, I use invariably envelopes made of paper so thick as to make it impossible for the eye to detect the contents, even when the envelopes are held before an electric light. I also so folded each enclosed letter as to bring the name of the writer on the inside fold.

The judge invited us to his study for our sitting, and he and all others, except the medium and myself, left the room. The medium and myself were seated on the same side of the table, so that her hands and lap were always within about thirty inches of me and in full view. She immediately selected out of the envelopes which I had spread on the table one numbered 5,004. She said: "I feel like going on a journey to the West some hundreds of miles. The writer of this letter does not live here. You do not know this writer—that is, personally. I hear the name X.[1] The person who wrote this letter is named X. Oh, this letter came through a medium, and this medium's name is also X. The person who wrote this letter is in the spirit world; he wrote through a medium, and the medium's name is the same as his. But these two X.'s confuse me. Ah, there are three X.'s, the medium and her husband, but this husband did not write the letter—another X. wrote it. I hear the name Alexander—Alexander X. But this X. didn't sign his name to what he wrote. The name he signed to the letter which is in this envelope is 'Pastor.'"

This was a very instructive test, especially so as the sequel proved. Some of the facts were unknown to me at the time of this sitting. The facts are as follows:

Residing some hundreds of miles west of New York is a lady physician (whom I shall call Dr. T.), in whose home has developed lately a sensitive or medium. This mediumship is strictly private. Public consultations are not given, and

[1] I do not give the correct names, as the family are not known as Spiritualists and request that these names be not given to the public.

no money whatever is charged. Neither of the ladies was a believer in Spiritualism prior to this family experience, and they are not now Spiritualists in the ordinary acceptation of the term. Among the spirits who claim to write through this medium's hand are the medium's husband (Mr. X.) and the spirit of one who was the pastor of herself and husband, a very eminent divine while on earth. The publication of the account of the finding of "The Widow's Mite" led Dr. T. to write to me an account of the phenomena taking place in her home. She sent to me from time to time sermons and letters purporting to come from this deceased clergyman. These were always signed "Pastor." The name of the pastor was withheld, I was told, as he wished at some future time to reveal himself to me "in a way that would convince" me of his "identity."

On last Christmas I received a short personal letter, purporting to have been written by the "Pastor" and signed by this pseudonym—written through the hand of the medium, Mrs. X. It was this Christmas letter, thus signed, that I had enclosed in the envelope with the question, "Will Pastor tell me his name?" The name "X." was not in the envelope nor in my memoranda. There was no name inside the envelope but the signature "Pastor" and my name signed to the question; and in my memorandum-book I had simply the name "Pastor." However, a few days before this time, I had written to Dr. T. my guess of the pastor's name, and my guess was Dr. X.

The reader will observe that the medium, Mrs. A., told me:

1. The name of medium X.
2. The name of her deceased husband.
3. The fact that the sealed letter was signed "Pastor," a fact that I had not told to any person.
4. The name of Dr. X. as the correct name of the "Pastor," in answer to my written question in the sealed envelope.
5. That the letter was written by a "spirit" through a medium.

6. That the medium through whom this letter was written lived hundreds of miles to the West.

All of these statements were exactly what I at that time believed to be true.

The sequel is the most instructive point in the story. The "Pastor" is a *different person* from the one whom I had guessed; I now know the facts. The medium, Mrs. A., told exactly what was in the envelope, and told exactly what I *thought* to be the true name of the "Pastor."

It would be difficult to imagine a clearer case of *mind-reading*.

The medium, Mrs. A., picked up from the table a second envelope numbered 5,006. A glance at my memorandum-book told me that the envelope contained a question to a clergyman who had recently died in the city of New York, and whom I will call Charles Johnson—for obvious reasons I withhold his correct name. The medium said:

"This person is in the spirit world. He died suddenly by an accident. He says some thought it suicide. But he says that I shall tell you that he did not commit suicide. Gas had something to do with his death. Didn't he die through gas?"

"Yes. What was his name? Can you give it?"

"J—O—Jones; no, John—John something. I can't make it out. I can't see the whole name. It is John—something. Tell me."

"You are close to it; can you give me his first name?"

"I see the letter C; the last letter of this name is S, and the next to the last is E, and the next L—it is Charles."

"Yes."

"He wants you to be sure to know that he did not commit suicide. He had suffered a good deal with sickness and was willing to go, but he did not kill himself."

I thereupon opened the letter and immediately saw that I had made a mistake in numbering the envelope. The letter in this envelope was one from Mr. Beecher, and Johnson's

letter I had placed by mistake into Mr. Beecher's envelope, and hence my index was wrong. Yet the medium, with the Beecher envelope in her hand, answered exactly the questions in the Johnson envelope—answered them exactly as they were in my mind. When I opened the envelope and saw the mistake, and before I had said a word, the medium said: "Mr. Johnson is laughing at you; he says you have made a mistake."

This reading by Mrs. A. is also explicable on the theory of mind-reading. There is no chance whatever for fraud, and not one chance in a million for mere guessing or coincidence. As says one of the professors of psychology in the Appendix, speaking of coincidence as an explanation to "The Widow's Mite" incident, that an explosion of a type-foundry might some time in eternity result in the type taking the form of Homer's "Iliad." We can suppose anything, but practical sense, I feel sure, will here rule out as an explanation any theory of coincidence or successful guessing. Let us leap no chasms. If we admit mind-reading as a certainty in this and the former case, then what? Whose mind did the reading of my mind? Was it the mind of the medium or that of her spirit control or of some other spirit present? If it was the mind of the spirit he represented himself to be, why did he not at once detect the mistake? But we might also ask, If it was the mind of the medium who read my mind, why was it not equally easy for her to read what was in the envelope and to detect the mistake?

Even on the hypothesis of spirits communicating, it is not likely that in these two cases the spirits were the persons they claimed to be—surely not in the case of Dr. X.

Let us remember that mind-reading or telepathy is quite likely the result of what we call thought-waves. These thought-waves are interpreted wherever there is an intelligence attuned to them. It is reasonable to suppose that this law holds whether this intelligence is in the body or out of the body. To read sealed letters would require the exercise

of the power that is more accurately called clairvoyance. Now with some minds, whether incarnate or discarnate, the exercise of clairvoyance seems a more difficult task than thought-reading; hence it may have been easier to read the questions in my mind than to detect the error in the envelopes.

I submitted this matter to a spirit control, and received the following reply:

"Sometimes low earth spirits, as we call them, possess certain mediums who are not sufficiently on their guard. Nothing pleases this class of spirits better than to get back to their old earth conditions, and, in order to make their return more acceptable to these mediums, they will strive to give clients of the mediums the information for which they make inquiry; by making themselves financially profitable to their mediums, they make their welcome sure. Yet it may be that in the case of the Rev. Dr. Johnson he was present and dominated the situation, giving his answers to the questions which you desired to ask and which he read in the other envelope, or he may have got them from the thought-waves coming from your mind."

The following series took place with a sensitive whom I shall call Miss B. I had never met her before my first visit as described below; my attention was called to her by Dr. Minot J. Savage. I called without an appointment or any introduction, telling her when she entered the parlor that unless she required it I should not give my name, as I wished to make some test experiments. She replied, "Very well," and we immediately entered her sitting-room, which was light as day. This medium does not go into a trance; the talk between us was natural; no table intervened between our chairs. Raps repeatedly came on the back of the chair in which Miss B. was sitting—an easy trick for a medium who is dishonest. She said:

"I hear a voice saying, 'At it again.' Strange! this is George Hepworth speaking, and he says, 'Doctor, we did

this long ago.' Did you ever investigate Spiritualism with Dr. Hepworth?"

"Yes, some twenty years ago."

"He says, 'Of course you did, but it was not very satisfactory.' He asks, 'Why don't you take those letters out of your pocket?'"

"Out of which pocket?"

"That pocket"—touching my right-hand inner vest pocket.

Before going to this medium I prepared a number of envelopes, inserting old letters in some, in one a bit of hair, and had sealed the envelopes. The envelopes were in the pocket indicated. That they were there was not an impossible guess, as visitors to mediums often do just as I did, and the bundle may have been sufficiently large to indicate its presence to the trained eyes of one who makes a living by guessing. I took the package from the pocket.

Among the envelopes was one, as already mentioned, that contained a little bit of hair—not a dozen hairs, none an inch in length. These were from my son's head, and were tied with a white silk thread and enclosed in a sheet of notepaper. She immediately covered this envelope which was in my hand with her own hand, and instantly said: "This envelope contains a little something which belongs to a living person—some hair, tied with a white cord—no—a white thread. The person to whom this belongs has suffered very greatly in mind and body and has been watched over by one who has cared most tenderly for him. He is better, and will get well." My son was just recovering from a four years' siege of a most trying nervous prostration. Other things she said about him, all of which were correct. These few hairs I could not detect from the outside by the hand. Afterward I had Professor Hyslop, of Columbia University, examine the envelope, and he pronounced it impossible to tell from the outside of the envelope what was inside; that is, by the use of normal powers.

Of only one other envelope would she speak at that time. This contained a letter from a member of my family now deceased. Miss B. took the envelope in one hand and said: "This contains a very old letter, yellow with age, written in a very even hand; the writing is very fine, the letters are small and neatly made; it was written by a lady now dead." She described the writer of this letter, and the description, as far as it went, was perfectly accurate. The letter was written over thirty years ago, and was yellow with age, and was written in a very fine hand, with not a blot nor ill-made letter. Miss B. closed the séance by saying: "I see you are investigating Spiritualism with a clergyman now. I see before me the letters T-U-P." This was surprisingly correct, but she may have guessed who I was, and the fact of my investigation with a gentleman named Dr. Tupper may have become known to the medium through some mediumistic system of exchange of information.

At a second sitting with Miss B. I had with me eight or ten sealed envelopes, some numbered and others unnumbered. These I had prepared over a month before for a test with another medium, and could not tell for certain what any one envelope contained. I purposely avoided consulting my index, so my own mind could tell nothing. I took from the package one numbered 105.

I said to the medium:

"Can you get anything from this?"

"Let me see."

And she immediately took the envelope in her hand. As she did so, she said: "This is a sweet influence, most gentle, loving, and lovely, always thinking of others, trying to do something for somebody else. [Then suddenly:] Why, what is this? What does this mean? She throws up her hands and says: 'I did it, I did it, I couldn't help it.' I feel a very strange influence." Then turning fully toward me, the medium asked quickly: "Did this lady commit suicide? Yes, I know she did. She was not in her right mind, she tells me; it was not love—it was overstudy. She was

trying to help some others when her mind was overtaxed and gave way. Tell me about it. I hear the name Ella, Ella."

I then took from my pocket my index. It gave after No. 105 the name Ella Martain—I do not here give the correct name, but did with my question in the sealed envelope. This lady was the daughter of an acquaintance of mine, and had a few months before committed suicide. She was a young woman of a charming disposition, loved by all who knew her, exceedingly gentle, very sweet of heart, and very ambitious to do something to help her family, as she did not wish to be a burden to them. The family was in somewhat straitened financial circumstances. This worried the daughter and caused her to overwork. She had taken charge of a school in which she was teaching art, and at the same time was seeking to qualify herself for a state superintendency; depression followed the overtaxing of her mind, and in a fit of melancholy she took her life. It should be remembered that I had sealed this envelope with others nearly a month before, intending to use it with another medium. I had forgotten just what I had written inside of the envelope. I wrote down on the envelope the words which Miss B. had spoken, and in my office, in the presence of my secretary, after reading to him the record on the outside, opened the envelope and on the inside found folded a slip of paper on which were written these words: "Will —— —— tell me why she took her life?" My secretary immediately made the following record:

"On Wednesday, this third day of June, 1903, Dr. Funk showed me a sealed envelope, the contents of which I was unable to discern when the envelope was held before a bright light. The said envelope was opened in my presence by Dr. Funk, and from within was taken a piece of paper that had been folded over twice, on the inside of which the following question was written: 'Will —— —— tell me why she took her life?"

Miss B. added, as I took the envelope from her:

"I see the hand going as if it were drawing or painting something. Was this person an artist? This spirit tells me that she left a picture unfinished, and that you will find a mark in a book only partly read. She says: 'Tell mother not to worry; it is now all right.'"

It is true that she left on an easel a picture unfinished; I made no inquiry as to the mark in the book, as in almost every household a number of books contain bookmarks.

This test may be explicable by the hypothesis of telepathy, as in my own mind were the facts in the case, except the fact of the unfinished picture; and, if clairvoyance be true, my written question in the sealed envelope could have been read.

I then handed the medium another envelope. As she took it in her hand, she said:

"This is from a departed person of great strength, a clergyman, I think; one who is what would be called orthodox, and who laid considerable emphasis on orthodoxy. He seems afraid to have you investigate Spiritualism. He himself did some little investigating, but was afraid of the subject. He is concerned about your investigation, as he fears that it may undermine your orthodoxy. He repeats the name, 'Christ, Christ, Christ; let nothing come between you and Christ.' He was a man of large brain, but narrow in his views; and yet he was a man of a large heart." Then she turned to me, asking: "Do you know what is in this envelope?"

"No; it is not numbered."

"Will you let me see it?"

I opened the envelope and found in it a letter which, without unfolding, I saw at once was in the handwriting of Joseph Cook. She quickly said to me: "Don't unfold it; only let me have it in my hand." I gave her the letter folded, and she held it for a moment in her closed hand, and said:

"My little control keeps saying the words: 'Cook, cook, only a cook.' Was the writer of this a servant of yours, one who worked in your kitchen, a cook?"

"No."

"Well, that is curious; all I can hear is, 'Cook, cook, only a cook.' My little control says this laughingly. I don't know what it means if this man was not a cook some time in his life."

When she could get nothing more, I showed her the signature—"Joseph Cook." She looked surprised, and said: "Who was he?" She may have recognized the handwriting when I opened the letter. She did not see the signature, as the letter was folded with the signature inside. Miss B. is not what would be called a well-read woman, and the probabilities are greatly against her ability to recognize at a glance the handwriting of Joseph Cook.

Shortly after this experience of mine with Miss B. there was visiting in my home in Brooklyn a niece of my wife, whose home was in Toledo, Ohio. She was a total stranger in New York. I will here call her Miss M. Miss M. had had some experience in Ohio in investigating psychic phenomena, is alert to deception, of quick eye and good judgment, and is a good investigator, being neither overcredulous nor repellent to mediums. As she was a stranger in the city, I thought it well to have her make a test visit to Miss B., which she did in November, 1903. It may be well to say that Miss B. lived in upper New York, over seven miles from my residence.

Miss M. is a rapid stenographer and made notes on the back of the envelopes of what the medium said about each. In her report to me she said that

"Miss B. did not at any time 'fish' for information, as is usual with many mediums, and I gave her not the slightest clew about myself, my own name, home, or history, or about the contents of any of the envelopes; nor did she ask a single question about any until after she had given what information she could."

Miss M. took with her a number of sealed envelopes. Among these were three prepared by myself. These I got ready in my library, without the slightest intimation being given to Miss M. or to any one else as to their contents. The six envelopes examined by Miss B. are given below, with the results of the tests. The first three are those prepared by Miss M., and the second three are those prepared by myself.

Envelope 1 contained a medical thesis written by the father of Miss M., who was a physician. It was nearly forty years old. The paper was written, in the opinion of Miss M., when her father was attending medical lectures at Willoughby College in Ohio. The medium, after touching the envelope, said:

"I hear the word 'Toledo.' I get the letters 'F' and 'W.' I do not know what these letters mean. I also get the name 'Ella.' This Ella is your oldest sister. There are three of you. I see two brothers-in-law. You are not married. Your oldest sister has six children. You are not living with her, but you have been together during the summer. Your oldest sister does not live in Toledo, but toward Cincinnati. Your father says: 'Tell Ella she has not heart trouble; it is only nervousness.' I hear 'Tom.' Your sister has a son by that name."

Miss M. tells me that "This reading by the medium was correct in every point. She did not fumble, half utter a name, and then change it. Each name was given correctly at first. The letters 'F' and 'W' were correct, if F referred to the surname of my father and W if it referred to the name of the college for which this thesis was prepared." The medium also gave an accurate detailed description of the cemetery and grave where Miss M.'s father and mother are buried. She said:

"Your father says you need not worry so much about the condition of the grave; that that does not signify. Your

father also says: 'I knew at 11:30 on Thursday night that I would not get well.'"

Miss M. informs me that she has a man hired to take care of the graves, and that she has been concerned because the burial plot had been permitted to run down. Her sister Ella had expressed concern about her heart; naturally so, because both her father and her mother had died of heart trouble. Miss M. also says: "My father died on March 7, 1890; the night before his death he had a very bad turn and we felt that he had given up all expectation of getting well. He died about two hours afterward." After getting this report from Miss M., I looked in a perpetual calendar and found that March 7 fell on *Friday*. Miss M. informs me that her father died at 1:30 A.M. Hence the Thursday night in the message is correct.

Envelope 2 contained a letter from a lady acquaintance who had committed suicide.

Medium: "I can get nothing from this letter except that it is from a lady who committed suicide. She suffered from melancholia. I can see her face, very white and distressed, and her large dark eyes. This lady does not belong to your family."

This, as far as it went, was wholly correct.

Envelope 3 contained a letter written by the mother of Miss M., now deceased.

Medium: "There is something in this besides the letter. It may be hair or something like it. There is also a clipping from a newspaper about the death of a friend. The edge of this clipping looks as if it were cut uneven or turned over. She calls you 'May' and 'Mamie.' She is your mother."

Miss M. showed me the contents of her letter. Instead of hair, there was a little bit of black braid; it looked like hair, and the letter also contained a clipping from a newspaper; the clipping was folded unevenly, and described the

death of a friend of Miss M. Miss M.'s name is May, and she is often called Mamie. The reference to the clipping was perfect.

The following three envelopes were the ones I gave Miss M. ; in giving them, as said above, I did not reveal the slightest clew to their contents. The medium picked out the three letters from the bunch of letters and said: "These three you know nothing about. They have been given to you by a friend and are given for a test."

Envelope 4 contained a lock of hair given to me some time before as a test by my brother, to be used with another medium. I knew nothing of the owner of the hair.

Medium: "I can get nothing at all from this—nothing at all."

Envelope 5 contained a slip of paper on which I had written the words, "Will —— —— tell me why she took her life?" (Signed) "I. K. Funk." (The name of the person appeared in the spaces here left blank; this lady had been a teacher.) The note was written on ordinary writing paper with blue ink and much blotted, and was folded with the writing inside. By no possibility could the writing be read by the natural eye through the notepaper and the heavy envelope in which it was sealed. This was the same note, and to the same person, as used in my personal test with Miss B. described on a previous page. In this present test I put the note in a different envelope from the one that I had used in my visit with Miss B.

Miss B: "This refers to a lady. She says: 'Tell him I don't know why I did it. I wish I were back again in life. It would be so different.' This lady committed suicide. I see books piled around her, and I hear the name ——. [Correct.] This is written in blue ink and is much blotted. You did not know this lady, but you know of her. This letter is sent by a friend of yours as a test. This friend knew the lady."

Envelope 6 contained about fifteen hairs which I clipped from my head and tied with a silk thread. When tied, the construction of hairs and thread had the shape of a figure 8.

Medium: "This is foolishness. It is given only as a test by one who is living. I see something that is like this——"

She drew a sort of figure 8 with the threads or points sticking out. Her drawing was so nearly like the lock of hair with the silk thread as it lay in the paper after the envelope was opened as to cause Miss M. to break out into a laugh.

Medium: "The man that sent you with this, and whose hair this is, is engaged on a work that has to do with typewriting. I see a lot of pigeon-holes. The work on which he is engaged will be finished in March."

It happened when I arranged these envelopes for Miss M. that I was leaning against a large group of pigeon-holes in my study; right alongside was a desk on which were piled the manuscripts for this book. Miss M. was not present. Whether the book will be issued in March the future will have to determine.

Fraud and coincidence are barred absolutely as explanations of the above remarkable series of tests. Clairvoyance would largely explain them, so would the spirit hypothesis; but not many psychologists accept the former hypothesis, and still fewer the latter.

The facts, however, remain; and after them I place a huge interrogation point.

My niece, Miss M., since her return to Ohio, has written out at my request the following experience that she and other members of her family had two years ago with a medium, Mrs. C., who resides in the West:

"Our family had no acquaintance whatever with Mrs. C. prior to our call upon her professionally. We went without

any introduction or appointment, and were careful not to give the slightest clew to our identity.

"She told us the full names of our father, 'Thomas,' our mother, 'Catherine,' and our uncle, 'John,' all of whom had resided in a different part of the country and had been dead many years. She also gave their surnames. She told us that our mother was present, and said that my sister had a little girl at home by the name of Catherine; that at the time my sister gave her that name my mother, who was then living, objected somewhat, but that she wished to say that she was now glad that the name was given, and that it was a special work of hers in the spirit world to guide and care for this little grandchild.

"Mrs. C. then gave us both many full names of friends who had departed this life, including relatives on my sister's husband's side of the house, some of whom my sister had never met. She also told us that with our mother came a little boy by the name of Willie, who was the child of our oldest sister who resided in a different city. This child had been in the spirit world since he was a little baby.

"A year later my two sisters and their husbands went to a public meeting of Mr. and Mrs. C.'s. At this meeting, at which there were two or three hundred people, Mr. C., who is also a medium, gave the full names of my father, mother, and uncle, and also to my oldest sister and her husband the full name of their little boy, Willie Zay A——.

"All of these names were given to us promptly and without any assistance on our part. In fact, we asked but few questions and took every precaution against giving clews.

"Mrs. C. seems to me to have remarkable supernormal power of some nature unknown to science, or at least unknown to me."

At my request my brother, B. F. Funk, had a sitting with the medium, Miss B. He also was a total stranger to her, and called without any appointment and did not give his name; nor is there any telltale resemblance between himself and myself. He had with him a number of sealed envelopes. Among these were two from myself, one of which contained the same bit of notepaper that my niece took with her in calling upon this medium and which I had with me on my

first interview with this medium. On this notepaper the reader will remember that I had written the question: "Will —— —— tell me why she took her life?" I used again the precaution to place this slip in a different envelope. I count my brother experienced and careful in spiritualistic investigation, and he is a stiff skeptic as to the spirit origin of the phenomena. It should be remembered that in each of my envelope tests nothing is written on the outside except the number of the envelope.

My brother reported that the medium took the envelopes in her hand, and said that one was addressed to a person who had committed suicide, and that she heard the names "Toledo, Tom, Louisa." It will be remembered that when my niece visited this medium with this same letter—the envelope, however, it is to be remembered, was different—the medium said she heard the names "Toledo and Tom." My niece's home was in Toledo, and the medium told her that Tom was the name of one of the six children in the family of her sister Ella. The only connection between my brother's visit to Miss B. and my niece's visit was the fact that both carried to her this letter in which was written my question to the lady who committed suicide.

Miss B., taking another envelope, said:

"This is addressed to Henry, or rather Harry—Harry J." This was correct. She went on to say:

"This man died suddenly—heart or head trouble. Is not that true?" This brother died from apoplexy while out walking. My brother, B. F., in his written account of his experience with this medium, continuing the report, says:

"Next she pressed between her two hands a letter which I had addressed to my mother. Miss B. said:

"'This seems to be a young person, very much attached to you; and then again she seems to be old. She was very religious, and seems to be a Methodist, as she is singing "Nearer, my God, to Thee." No—she was of German extraction and talked German. She was raised to believe in,

or identify herself with one faith, and then she changed to another. I think it was Presbyterian. She was very reticent, slow to make friends, but those she had were stanch friends. I think she was a sister—was she?'

"I said 'No.'

"'She seems young. Would you mind opening the letter?'

"I opened the letter. She fumbled it in her hand, and may possibly have seen the name or the word 'mother'—barely possible, but I think not—and then said:

"'Oh, your mother! That is it. I thought it was a young person, as she had your grandmother with her. She says, "Tell Bennie to tell Isaac to go slow with what he is doing." She is holding your nephew by the hand—a young man—Isaac's son. He says, "Tell father he is working too hard. He simply must let up, or it will be serious."'

"I said: 'Can't you tell mother to give me a test or answer my question in the letter?'

"The medium then said:

"'Your mother tells me: "Ask Bennie why he didn't put those leaves back in my Bible, the old family Bible."'

"I asked, 'What leaves?'

"She said: 'What you have in a drawer.'

"I then recalled that I had leaves or a leaf of the old family Bible which I found among the old papers of father's in a pigeon-hole in his desk after his death, nearly a score of years ago. Quite likely one of our sisters had taken this leaf out of the Bible, as it contained a record of their ages. I said to the medium: 'I remember having a leaf or leaves containing the births or deaths.'

"She then said: 'Your mother says, "Is this a good test?"'

"After reaching home I found that I had in my bureau drawer one leaf, not leaves, lying flat on the bottom of the drawer, and that it belonged to mother's old family Bible. I do not know who has the Bible."

My brother's name is Benjamin—mother called him "Bennie." "Isaac" is my own name, and my son died when a young man. Our mother died before she reached fifty. She was of German descent, having been born in Pennsylvania, and when she moved to Ohio could not talk English.

She was a member of the Mennonite Church, and afterward joined the Presbyterian Church. I did not have any knowledge whatever of my brother having the leaf of the family Bible, and he says he never told any one in Greater New York of this fact, and had himself forgotten it. He lives on Staten Island, over ten miles distant from where the medium lived, and had never met nor even heard of her before I requested him to call upon her.

A Mediumistic Trick

It may be of interest to the reader to contrast with the above the following unsatisfactory tests which carry with them the earmarks of a kind of fraud that dishonest mediums are working very successfully just now throughout this country and Europe.

Visiting New York at this writing are two well-known mediums whose names I feel tempted to give, but shall call them Mr. and Mrs. T. Having heard much of their "rare gifts," I visited them. While waiting in the parlor I was asked to write on a pad which was handed to me questions to "any two spirit friends," and then to fold the paper and put it in my pocket. All of which I did exactly as instructed, and then in another room I was seated at a table opposite the medium in full light.

Medium: "You have a paper in your pocket on which you have written questions. Will you kindly take out the paper and burn it?"

She struck a match, and I held the paper in my hand until it was partly reduced to ashes, and then kept my eye on the remains until the cremation was complete.

"Why this?" I asked.

"The essence from this burned writing permeates in this way the surrounding ether, and the spirits more easily sense the questions."

At this explanation I could scarcely keep my nose from

turning upward a little; it sometimes grows rebellious at these places.

The medium soon announced the presence of the spirits to whom I had addressed my queries, and these were answered to the last detail.

The trick practised by this medium is a simple but usually an effective one. The pad on which questions are written in the parlor is the key. This pad is made of thin, sensitive paper, and the pencil handed the visitor is hard and sharp; the impression of the pencil is clearly seen on the under sheet, which is passed in to the medium by the parlor attendant, and the medium thus knows exactly what is written on the folded slip in your pocket, and which is burned.

Shrewd spirits!

During the next few weeks I quietly urged again and again upon this medium and her husband that I be permitted to bring questions written at my home, and that these be burned and then answered.

But the conditions for an experiment of this kind were never favorable.

Instead, I was invited to bring my questions, duly written at home, to a dark séance. At these dark séances with this medium the questions are thrown into a letter basket on the table. A music-box is set going, and all the lights are turned completely out, and all hands, including those of the medium and her husband, are joined on the table. In about ten minutes a voice speaks through a trumpet which is left lying on the table. The voice answers the various questions deposited in the basket.

To perform this trick, all that is necessary is that a confederate enter the room in stocking feet and take the basket with the questions from the table, and then in another room read the questions, and return and announce the answers through the trumpet.

And yet such shallow tricks are fooling the people by the tens of thousands.

It is difficult to say which deserves the more blame, the dishonesty of such sharpers or the silliness of their dupes.

Experience with Mrs. Margaret Fox Kane

Surprisingly Accurate Information—Persistent Misinformation—Agreement with the "Spirits"—A Strangely Mischievous Intelligence—"Not so Smart as You Think You Are"

In the year 1878 I determined to make a serious investigation of Spiritualism, having dabbled before somewhat in the waters. I quietly found the address of Mrs. Margaret Fox Kane, one of the celebrated Fox sisters with whom the phenomena of Spiritualism are said to have started in 1848. I went to her room wholly unannounced, not having made any engagement nor having told any one of my intention. I had never previously met her, nor is there any likelihood that she had in any way heard of me. I was little known to the public, nor had my picture up to that time appeared in any public print—at least, not so far as I had knowledge. Mrs. Kane lived in a poor neighborhood in New York, on the second floor, and, as I afterward discovered, she was very poor financially and unfortunately had become addicted to strong drink. It is a fact to be noted that a number of the earlier mediums fell victims to evil habits —a fact that told, rightly or wrongly, against the cause of Spiritualism. In judging any system that touches along the lines of morality, we have a right to take into account the influence of the system on those who profess it. This is not the only test; but it is a test, and the advocates of Spiritualism do not act wisely when they object to the application of it.

The room into which I was ushered was poorly furnished, having three cheap chairs and a light stand or table. While waiting for the appearance of Mrs. Kane, I moved the table from the spot on which it was standing, and turned it upside down to see if there were any wires or other apparatus. I

voted that it, at least, was innocent of trick. On Mrs. Kane's entrance she seated herself at the little stand. Immediately we had many raps, and much automatic writing followed. Each writing, as those acquainted with automatic writing often find, had, as far as I could judge, the individuality of the seeming intelligence that it was claimed wrote the message. After many messages we had a loud double rap, and in reply to my question who it was that was rapping, the hand of Mrs. Kane wrote rapidly: "I am your uncle, J. Seitz." The oddity of this name and the fact that I had a cousin whom we always called "Uncle," by the name of J. Seitz, aroused at once my interest, especially as this uncle, when I last heard from him, was alive and well. We had the following conversation, he answering through the writing of Mrs. Kane:

"Are you living or dead?"
"I am dead."
"When did you die?"
The answer was by nine raps.
"Nine years ago?"
"No."
"Nine months?"
"No."
"Nine weeks?"
"No."
"Nine days?"
"Yes."
"Where did you die?"

I was told to call off the names of different States, which I did, being very careful not to give the slightest clew by the tone of my voice. After naming half a dozen States and coming to the name Ohio, immediately the answer was:

"Yes."

Then I was told to call off the names of different cities in Ohio. This I did until I came to the name Springfield, when the answer was:

"Yes."

I knew that Mr. Seitz had his home in Springfield, Ohio. Then I said:

"Am I to understand that you died in Springfield, Ohio, nine days ago?"

The answer was, with considerable emphasis, "Yes."

I then said: "I was not aware that you had died. Shall I write to Springfield, Ohio, and find out the facts? Now, if this turns out to be true that you did pass out of this life nine days ago in Springfield, I will regard this as a good test. Shall I do so?"

Immediately there were raps seemingly all around the room.

I said: "Very well. I will write down now in my note-book as follows: Jacob Seitz, my uncle, says he died nine days ago in Springfield, Ohio." I said: "Is this now mutually understood by us to be a test of the truth of Spiritualism?"

Immediately the response again was general.

Two days after this I had another sitting with Mrs. Fox Kane, and after a number of other communications the same double rap came. I asked: "Who is this?" Immediately there was a message signed "Your uncle, J. Seitz."

I said: "How long ago was it since you passed out of life?"

The answer was prompt—eleven raps.

I said: "Eleven years?"

"No."

"Eleven months?"

"No."

"Eleven weeks?"

"No."

"Eleven days?"

"Yes."

Then I went over the whole series of questions again as before, and the answers were the same: that he had passed out of this life eleven days before in Springfield, Ohio.

I said: "I have written to Springfield for the facts, and it is understood that this is a test"; and I read from my memorandum-book the understanding.

Immediately there was a general response of raps all around the room.

I had written to my sister, Mrs. Kate Deaver, of Springfield, Ohio, to let me know when she had seen "Uncle" Jacob Seitz last and let me know whether he was well. The following week I engaged Mrs. Margaret Fox Kane to come to my residence in Brooklyn, and also had invited Dr. George Beard, the well-known nerve and brain specialist; Prof. E. P. Thwing, an accomplished amateur hypnotist, and several other people of note. I had received meanwhile a letter from my sister in Springfield, in which she said that my uncle Jacob Seitz was well, she having seen him the "day before." This letter was signed "Kate." I put it in my pocket to bring out at the proper time as a crusher against the pretended spirit. We had present two mediums on that occasion. After a number of communications by raps through Mrs. Kane, there came the easily recognizable double rap of Seitz. I asked: "Who is this?" Mrs. Kane wrote on a small blackboard which I had in the room a message signed "J. Seitz." I said: "Is this my uncle, J. Seitz?" "Yes." "How long ago is it that you died?" Immediately she wrote: "You are not so smart as you think you are. That letter you have in your pocket signed 'Kate' is a lie. J. Seitz."

From that evening I never heard that double knock nor had I another message from my "uncle, J. Seitz."

I have never been able to account satisfactorily to my own mind for this strange experience. Neither fraud nor coincidence fully covers the facts; nor does Mr. Hudson's theory of the subjective mind, for to my mind Mr. Seitz was living, and in fact was alive. The fact that he was alive also tells somewhat against the spiritualistic hypothesis. The hypothesis of a tricking or jesting intelligence outside of the body covers the facts better than any other theory. But this theory jars on our notions of the propriety that should reign in the spirit realms, yet there are any number of spirits in the body who would delight in playing such pranks, and are we quite sure that there is anything in death

to change character? In this world, as many spirit controls reminded us (see Part I. of this book), character is a growth; why not in the next? There were lying spirits who could speak through men in the days of Christ and the prophets. Is it altogether absurd to believe that such spirits still exist and still have this power? At this time Mrs. Margaret Fox Kane was so given to debasing appetites that she was an easy doorway for this class of spirits, if the theory of Spiritualism be true.

But does some one remind me that Mrs. Margaret Fox Kane, not long before her death, confessed that she and her sisters had duped the public, that the phenomena of raps, etc., which were manifested through them were produced by the snapping of joints, etc.? I know all this, knew of this theory at the time of my experiments through her; but I also know that so low had this unfortunate woman sunk that for five dollars she would have denied her mother, sworn to anything. At that time her affidavit for or against anything should not be given the slightest weight.

Experiments of Professor James, of Harvard University, with Mrs. Piper

Many Inexplicable Phenomena—Names of Relatives Told—Professor James is Convinced that She has Supernormal Powers—He Abandons the Fraud and Coincidence Theories—Facts Given Right when the Professor's Memory was Wrong—"Hardly Ever Made a Mistake"

One of the best-known psychologists in the world, if not the best known, is Prof. William James, of Harvard University, author of "Principles of Psychology" and other books. He may be called justly the discoverer of Mrs. Piper, the celebrated medium, whom he introduced to the Society for Psychical Research, and who has now been investigating the phenomena she exhibits for fifteen years or more, having control of her whole time, and having had her under the

closest supervision of detectives, until there is no longer any question of her honesty. In 1890, at the request of Frederic Myers, Professor James sent to the S. P. R. a record of his experiences with Mrs. Piper, which was published in the Proceedings.[1] I give here copious extracts from this paper, repeating a paragraph or two which I have given on another page:

"I made Mrs. Piper's acquaintance in the autumn of 1885. My wife's mother, Mrs. Gibbens, had been told of her by a friend during the previous summer, and, never having seen a medium before, had paid her a visit out of curiosity. She returned with the statement that Mrs. P. had given her a long string of names of members of the family, mostly Christian names, together with facts about the persons mentioned and their relations to each other, the knowledge of which on her part was incomprehensible without supernormal powers. My sister-in-law went the next day, with still better results, as she related them. Among other things the medium had accurately described the circumstances of the writer of a letter which she held against her forehead, after Miss G. had given it to her. The letter was in Italian, and its writer was known to but two persons in this country.

"[I may add that on a later occasion my wife and I took another letter from this same person to Mrs. P., who went on to speak of him in a way which identified him unmistakably again. On a third occasion, two years later, my sister-in-law and I being again with Mrs. P., she reverted in her trance to these letters, and then gave us the writer's name, which she said she had not been able to get on the former occasion.]

"But to revert to the beginning. I remember playing the *esprit fort* on that occasion before my feminine relatives, and seeking to explain by simple considerations the marvelous character of the facts which they brought back. This did not, however, prevent me from going myself a few days later, in company with my wife, to get a direct personal impression. The names of none of us up to this meeting had been announced to Mrs. P., and Mrs. J. and I were, of course, careful to make no reference to our relatives who had preceded. The medium, however, when entranced, repeated

[1] Vol. vi., pp. 651-9.

most of the names of 'spirits' whom she had announced on the two former occasions and added others. The names came with difficulty, and were only gradually made perfect. My wife's father's name of Gibbens was announced first as Niblin, then as Giblin. A child Herman (whom we had lost the previous year) had his name spelt out as Herrin. I think that in no case were both Christian and surnames given on this visit. But the *facts predicated* of the persons named made it in many instances impossible not to recognize the particular individuals who were talked about. We took particular pains on this occasion to give the Phinuit[1] control no help over his difficulties and to ask no leading questions. In the light of subsequent experience I believe this not to be the best policy. For it often happens, if you give this trance-personage a name or some small fact for the lack of which he is brought to a standstill, that he will then start off with a copious flow of additional talk, containing in itself an abundance of 'tests.'

"My impression after this first visit was that Mrs. P. was either possessed of supernormal powers or knew the members of my wife's family by sight and had by some lucky coincidence become acquainted with such a multitude of their domestic circumstances as to produce the startling impression which she did. My later knowledge of her sittings and personal acquaintance with her has led me absolutely to reject the latter explanation and to believe that she has supernormal powers.

"I visited her a dozen times that winter, sometimes alone, sometimes with my wife, once in company with the Rev. M. J. Savage. I sent a large number of persons to her, wishing to get the results of as many *first* sittings as possible. I made appointments myself for most of these people, whose names were in no instance announced to the medium. . . .

"The details of these sittings would prove nothing to the reader, unless printed *in extenso*, with full notes by the sitters. It reverts, after all, to personal conviction. My own conviction is not evidence, but it seems fitting to record it. I am persuaded of the medium's honesty and of the genuineness of her trance; and, altho at first disposed to think that the 'hits' she made were either lucky coincidences or

[1] Phinuit is the name of the early control of Mrs. P. He has since been replaced by "Imperator," and much more satisfactory results have followed.

the result of knowledge on her part of who the sitter was and of his or her family affairs, I now believe her to be in possession of a power as yet unexplained. . . .

"In the fall of 1889 she paid us a visit of a week at our country house in New Hampshire, and I then learned to know her personally better than ever before, and had confirmed in me the belief that she is an absolutely simple and genuine person. No one, when challenged, can give 'evidence' to others for such beliefs as this. Yet we all live by them from day to day, and practically I should be willing now to stake as much money on Mrs. Piper's honesty as on that of any one I know, and am quite satisfied to leave my reputation for wisdom or folly, so far as human nature is concerned, to stand or fall by this declaration. . . .

"The most remarkable thing about the Phinuit personality seems to me the extraordinary tenacity and minuteness of his memory. The medium has been visited by many hundreds of sitters, half of them, perhaps, being strangers who have come but once. To each Phinuit gives an hour full of disconnected fragments of talk about persons living, dead, or imaginary, and events past, future, or unreal. What normal waking memory could keep this chaotic mass of stuff together? Yet Phinuit does so; for the chances seem to be that if a sitter should go back after years of interval, the medium, when once entranced, would recall the minutest incidents of the earlier interview, and begin by recapitulating much of what had then been said. So far as I can discover, Mrs. Piper's waking memory is not remarkable, and the whole constitution of her trance-memory is something which I am at a loss to understand." . . .

The spirit of an aunt of Professor James claimed at times to take control of the medium instead of Phinuit, and then the results were better. On one occasion the spirit aunt spoke of the

"condition of health of two members of the family in New York, of which we knew nothing at the time, and which was afterward corroborated by letter. We have repeatedly heard from Mrs. Piper in trance things of which we were not at the moment aware. If the supernormal element in the phenomenon be thought-transference, it is certainly not that of the

sitter's *conscious* thought. It is rather the reservoir of his potential knowledge which is tapped; and not always *that*, but the knowledge of some distant living person, as in the incident last quoted. It has sometimes even seemed to me that too much intentness on the sitter's part to have Phinuit say a certain thing acts as a hindrance. . . .

"I was told by Mrs. P. that the spirit of a boy named Robert F. was the companion of my lost infant. The F.'s were cousins of my wife living in a distant city. On my return home I mentioned the incident to my wife, saying, 'Your cousin did lose a baby, didn't she? but Mrs. Piper was wrong about its sex, name, and age.' I then learned that Mrs. Piper had been quite right in all those particulars, and that mine was the wrong impression. . . . On my mother-in-law's second visit to the medium she was told that one of her daughters was suffering from a severe pain in her back on that day. This altogether unusual occurrence, unknown to the sitter, proved to be true. The announcement to my wife and brother of my aunt's death in New York before we had received the telegram (Mr. Hodgson has, I believe, sent you an account of this) may, on the other hand, have been occasioned by the sitters' conscious apprehension of the event. This particular incident is a 'test' of the sort which one readily quotes; but to my mind it was far less convincing than the innumerable small domestic matters of which Mrs. Piper incessantly talked in her sittings with members of my family. With the affairs of my wife's maternal kinsfolk in particular her acquaintance in trance was most intimate. Some of them were dead, some in California, some in the State of Maine. She characterized them all, living as well as deceased, spoke of their relations to each other, of their likes and dislikes, of their as yet unpublished practical plans, and hardly ever made a mistake, tho, as usual, there was very little system or continuity in anything that came out. A *normal* person, unacquainted with the family, could not possibly have said as much; one acquainted with it could hardly have avoided saying more.

"The most convincing things said about my own immediate household were either very intimate or very trivial. Unfortunately the former things can not well be published. Of the trivial things I have forgotten the greater number, but the following, *raræ nantes*, may serve as samples of their

class: She said that we had lost recently a rug, and I a waistcoat. [She wrongly accused a person of stealing the rug, which was afterward found in the house.] She told of my killing a gray-and-white cat with ether, and described how it had 'spun round and round' before dying. She told how my New York aunt had written a letter to my wife, warning her against all mediums, and then went off on a most amusing criticism, full of *traits vifs*, of the excellent woman's character. [Of course no one but my wife and I knew the existence of the letter in question.] She was strong on the events in our nursery, and gave striking advice during our first visit to her about the way to deal with certain 'tantrums' of our second child, 'little Billy-boy,' as she called him, reproducing his nursery name. She told how the crib creaked at night, how a certain rocking-chair creaked mysteriously, how my wife had heard footsteps on the stairs, etc. Insignificant as these things sound when read, the accumulation of a large number of them has an irresistible effect. And I repeat again what I said before, that, taking everything that I know of Mrs. P. into account, the result is to make me feel as absolutely certain as I am of any personal fact in the world that she knows things in her trances which she can not possibly have heard in her waking state, and that the definitive philosophy of her trances is yet to be found. The limitations of her trance-information, its discontinuity and fitfulness, and its apparent inability to develop beyond a certain point, altho they end by rousing one's moral and human impatience with the phenomenon, yet are, from a scientific point of view, among its most interesting peculiarities, since where there are limits there are conditions, and the discovery of these is always the beginning of explanation."

Frederic Myers's Experiences with Mrs. Piper[1]

"Mrs. Piper's case has been more or less continuously observed by Professor James and others almost from the date of the first sudden inception of the trance, some five years ago [written in 1890]. Mr. Hodgson has been in the habit of bringing acquaintances of his own to Mrs. Piper, without giving their names; and many of these have heard from the trance-utterance facts about their dead relations, etc., which

[1] S. P. R., Proceedings, vol. vi., pp. 436-42, December, 1890.

they feel sure that Mrs. Piper could not have known. Mr. Hodgson also had Mr. and Mrs. Piper watched or 'shadowed' by private detectives for some weeks, with the view of discovering whether Mr. Piper (who is employed in a large store in Boston, U. S. A.) went about inquiring into the affairs of possible 'sitters,' or whether Mrs. Piper received letters from friends or agents conveying information. This inquiry was pushed pretty closely, but absolutely nothing was discovered which could throw suspicion on Mrs. Piper—who is now aware of the procedure, but has the good sense to recognize the legitimacy—I may say the scientific necessity—of this kind of probation.

"It was thus shown that Mrs. Piper made no discoverable attempt to acquire knowledge even about persons whose coming she had reason to expect. Still less could she have been aware of the private concerns of persons brought anonymously to her house at Mr. Hodgson's choice. And a yet further obstacle to such clandestine knowledge was introduced by her removal to England—at our request—in November, 1889. Professor Lodge [Sir Oliver Lodge] met her on the Liverpool landing-stage, November 19, and conducted her to a hotel, where I joined her on November 20, and escorted her and her children to Cambridge. She stayed first in my house; and I am convinced that she brought with her a very slender knowledge of English affairs or English people. The servant who attended on her and on her two young children was chosen by myself, and was a young woman from a country village whom I had full reason to believe to be both trustworthy and also quite ignorant of my own or my friends' affairs. For the most part I had myself not determined upon the persons whom I would invite to sit with her. I chose these sitters in great measure by chance; several of them were not resident in Cambridge; and (except in one or two cases where anonymity would have been hard to preserve) I brought them to her under false names—sometimes introducing them only when the trance had already begun.

"In one sitting, for instance, which will be cited below, I learned by accident that a certain lady, here styled Mrs. A., was in Cambridge; a private lady, not a member of the Society for Psychical Research, who had never before visited my house and whose name had certainly never been mentioned before Mrs. Piper. I introduced this lady as Mrs.

Smith; and I think that, when the reader is estimating the correct facts which were told to her, he may at any rate dismiss from his mind the notion that Mrs. Piper had been able either to divine that these facts would be wanted, or to get at them even if she had known that her success depended on their production on that day.

"Mrs. Piper while in England was twice in Cambridge, twice in London, and twice in Liverpool, at dates arranged by ourselves; her sitters (almost always introduced under false names) belonged to several quite different social groups, and were frequently unacquainted with each other. Her correspondence was addressed to my care, and I believe that almost every letter which she received was shown to one or other of us. When in London she stayed in lodgings which we selected; when at Liverpool, in Professor Lodge's house; and when at Cambridge, in Professor Sidgwick's or my own. No one of her hosts or of her hosts' wives detected any suspicious act or word.

"We took great pains to avoid giving information in talk; and a more complete security is to be found in the fact that we were ourselves ignorant of many of the facts given as to our friends' relations, etc. In the case of Mrs. Verrall, for instance (cited below), no one in Cambridge except Mrs. Verrall herself could have supplied the bulk of the information given; and some of the facts given (as will be seen) Mrs. Verrall herself did not know. As regards my own affairs, I have not thought it worth while to cite *in extenso* such statements as might possibly have been got up beforehand, since Mrs. Piper of course knew that I should be one of her sitters. Such facts as that I once had an aunt, 'Cordelia Marshall, more commonly called Corrie,' might have been learned—tho I do not think that they were learned—from printed or other sources. But I do not think that any larger proportion of such accessible facts was given to me than to an average sitter previously unknown; nor were there any of those subtler points which could so easily have been made by dint of scrutiny of my books or papers. On the other hand, in my case, as in the case of several other sitters, there were messages purporting to come from a friend who has been dead many years, and mentioning circumstances which I believe that it would have been quite impossible for Mrs. Piper to have discovered.

"I am also acquainted with some of the facts given to other sitters, and suppressed as too intimate or as involving secrets not the property of the sitter alone. I may say that, so far as my own personal conviction goes, the utterance of one or two of these facts is even more conclusive of supernormal knowledge than the correct statement of dozens of names of relations, etc., which the sitter had no personal motive for concealing.

"On the whole, I believe that all observers, both in America and in England, who have seen enough of Mrs. Piper in both states to be able to form a judgment, will agree in affirming (1) that many of the facts given could not have been learned even by a skilled detective; (2) that to learn others of them, altho possible, would have needed an expenditure of money as well as of time which it seems impossible to suppose that Mrs. Piper could have met; and (3) that her conduct has never given any ground whatever for supposing her capable of fraud or trickery. Few persons have been so long and so carefully observed; and she has left on all observers the impression of thorough uprightness, candor, and honesty.

"Less than this it would not be fair to say. But, on the other hand, it must be remembered that the personal honesty of Mrs. Piper, in the waking state, covers only a part of our difficulties. We are dealing with an honest subject and with a genuine trance, but it by no means follows that the trance-personality is as honest as the waking one. Analogy would be against such an assumption. It may be remembered that in Mr. and Mrs. Newnham's case of thought-transference, manifested by planchette-writing,[1] the unconscious self of Mrs. Newnham, which in some way learned the questions which Mr. Newnham was writing down, exhibited at times a trickiness and a pretension to knowledge that it did not possess, which were quite foreign to Mrs. Newnham's conscious mind. With other automatic messages—whether conveyed by table-tilting, planchette-writing, or ordinary automatic script—the case is much the same. Even tho the messages may usually seem straightforward enough, times will come when the responses *degenerate*—when silly jokes, or manifest untruths, or violent expressions are written, perhaps, over and over again. This seems to go with

[1] "Phantasms of the Living," vol. i., p. 63.

fatigue in the automatist, and to show some want of coordination.

"Mrs. Piper's trance condition is markedly subject to these forms of degeneration. As will be more fully described later on, she passes with slight convulsions into a condition in which a personality calling itself 'Dr. Phinuit' comes to the front. And 'Phinuit'—to use his own appellation for brevity's sake—is by no means above 'fishing.' His ways of extracting information from the sitter, under the guise of giving it, will be described in detail by Mr. Leaf. Different trances, and different parts of the same trance, varied greatly in quality. There were some interviews throughout which Phinuit hardly asked any question, and hardly stated anything which was not true. There were others throughout which his utterances showed not one glimmer of real knowledge, but consisted wholly of fishing questions and random assertions.

"These trances can not always be induced at pleasure. A state of quiet expectancy or 'self-suggestion' will usually bring one on; but sometimes the attempt altogether fails. We never attempted to induce the trance by hypnotism. I understand, indeed, that Mrs. Piper has never been deeply hypnotized, altho Professor Richet tried on her some experiments of suggestion in the waking state and found her somewhat 'suggestible.' On the other hand, the trance has occasionally appeared when it was not desired. The first time that it occurred (as Mrs. Piper informs us), it came as an unwelcome surprise. And Mrs. Piper believes—our evidence lies in her own inference from her own sensations—that the access has several times come upon her during sleep, exhausting her for the succeeding day. An instance of this kind occurred at Cambridge. Before going to bed she had, at my request, and for the first time in her life, been looking into a crystal, with the desire to see therein some hallucinatory figure which might throw light on the nature of the mysterious secondary personality. She saw nothing; but next morning she looked exhausted, and said that she thought that she had had an access during the night. The next time that she went into a trance Phinuit said he had come and called, and no one had answered him. It appeared as if the concentration of thought upon the crystal had acted as a kind of self-suggestion, and had induced the secondary state when not desired.

"The trance when induced generally lasted about an hour. On one occasion in my house, and I believe once at least in America, it lasted only for about a minute. Phinuit only had time to say that he could not remain, and then the habitual moaning began, and Mrs. Piper came to herself.

"There was often a marked difference between the first few minutes of a trance and the remaining time. On such occasions almost all that was of value would be told in the first few minutes; and the remaining talk would consist of vague generalities or mere repetitions of what had already been given. Phinuit, as will be seen, always professed himself to be a spirit communicating with spirits; and he used to say that he remembered their messages for a few minutes after 'entering into the medium,' and then became confused. He was not, however, apparently able to depart when his budget of facts was empty. There seemed to be some irresponsible letting-off of energy which must continue until the original impulse was lost in incoherence."

Rev. Dr. Minot J. Savage's Experience with Mrs. Piper

Dr. Savage has packed his little book, recently issued, "Can Telepathy Explain?" with most impressive phenomena. Every one interested in this subject should read this book, for Dr. Savage is a close observer and is a man of excellent judgment and of unquestioned integrity.

The following two incidents illustrate his experience with Mrs. Piper:[1]

Dr. Savage's First Sitting with Mrs. Piper

"I had sittings with Mrs. Piper years ago, before the society was organized or her name was publicly known. On the occasion of my first visit to her, she was, I think, in a little house on Pinckney Street in Boston. At this time she went into a trance, but talked instead of writing. The first person who claimed to be present was my father. He had died in Maine at the age of ninety. He had never lived in Boston, nor, indeed, had he visited there for a great many

[1] "Can Telepathy Explain?" pp. 73–78.

years, so that there was no possibility that Mrs. Piper should ever have seen him and no likelihood of her having known anything about him. She described him at once with accuracy, pointing out certain peculiarities which the ordinary observer, even if he had ever seen him, would not have been likely to notice. Without any question on my part, she told me that it was my father, and added: 'He calls you Judson.' This, tho a little fact, is striking enough to call for notice. Judson is my middle name. It had been given me when I was born, at the request of my father's daughter, a half-sister. She, however, had died suddenly in another State and had never seen me. In all my boyhood all the members of the family except my father and my half-brother, soon to be referred to, had always called me Minot. Father had called me Judson through my boyhood, as I always supposed, out of a tender feeling for the daughter who had given me the name. For fifteen or twenty years, however, before his death he had fallen into the family way and had also called me Minot. It struck me, then, as peculiar and worthy of note that Mrs. Piper should actually describe him, and, among other personal peculiarities which she mentioned, should have called up this tiny fact from the oblivion of the past. She went on to say: 'Here is somebody else besides your father. It is your brother—no, your half-brother, and he says his name is John.' This John was my mother's boy. Then Mrs. Piper went on to describe with somewhat painful accuracy, partly in pantomime and partly by speech, the method of his death; and she added: 'When he was dying, how he did want to see his mother!' Now this half-brother John had also been in the habit of calling me Judson in the years long past. It had been a good many years since I had seen him. He had never lived in Boston, and there is no conceivable way by which Mrs. Piper could have known anything about him. He was not consciously in my mind, and I was not expecting to hear from him. He had died a year or two before this in Michigan, in precisely the way in which the medium had described the facts. As to his exclamation about his mother, it came to me as peculiarly personal and appropriate, because he was one of those who would be spoken of as a 'mother-boy.' He was passionately devoted to her."

Dr. Savage's Daughter's Experience

"Mrs. Piper moved from the west end of Boston to a house in Roxbury. My daughter made an engagement for a sitting with her. She did this through a friend who was living in Roxbury, having this friend write the letter making the appointment, and having the reply come to her house under an assumed name, at least two miles away from where I was living then. My daughter went to meet the appointment, of course utterly unknown. A friend gave her three locks of hair. She placed them in a book, one at the front, one at the back, and one in the middle, so that they should not come in contact with each other. She knew nothing about them, not even as to whether they had been cut from the heads of people living or dead. After Mrs. Piper had gone into a trance, these locks of hair were placed in her hand, one after another. She told all about them, gave the names, the name of the friend who had asked my daughter to bring them, told whose heads they were from, whether they were dead or living, and in regard to one of them asked why they had cut it off at the extreme end of the hair where it was lifeless, instead of taking a lock nearer the head. My daughter of course did not know whether any of the names given or the statements made were correct or not. She made notes, however, and found that Mrs. Piper had been accurate in every particular."

How shall we explain this strange power of Mrs. Piper and certain other psychics as revealed in experiments of this sort? Is it mind-reading? Possibly; but note, my niece when she called upon the New York psychic did not know what was in my envelopes, nor did the medium know her. To explain by Hudson's "law of psychic phenomena," that is, by the law of mind-reading (it is mind-reading whether it be done by the subjective mind or the conscious mind), the medium first had to get the fact that I sent the letters from my niece's mind and then had to find me and read the thoughts in my mind. Mrs. Piper, in the experience of Dr. Savage's daughter, could not have found out the facts as to the owner of the locks of hair by reading the mind of the sitter, but

could have found out the name and address of the person who gave her these locks, and then the mind of Mrs. Piper would have had the task of discovering the whereabouts of this woman, and then of rummaging through the millions of cells of her memories for these facts—all this she would have had to perform almost instantaneously. This theory clothes the mind of a medium with well-nigh omniscience.

A theory to explain must explain all the facts of the class to be valid.

Take such other facts as these which Dr. Savage gives out of his own experience. He said to a spirit[1] that was writing through the hand of a young man:

"If you are really a person and are really here, you ought to be able to go somewhere in the city for me, find out something at my request, return, and tell me about it."

The spirit said he had never done anything of the kind, but would try. Dr. Savage sent him to his own house to find out what Mrs. Savage was doing. Mrs. Savage had told the doctor before he left home that morning that she would be away all forenoon. In four or five minutes the spirit returned and said: "Mrs. Savage was at home, and when I was there she was standing in the front hall saying good-by to a caller." The doctor believed that she was anywhere but home. Yet it turned out that a caller had come and Mrs. S. did not go elsewhere as she had expected; and on comparing notes Dr. Savage found that at the time that the spirit said he called she was saying good-by to her guest.

Remember that this is not hearsay. It is not the talk of an uneducated or emotional man, but the talk of an experienced observer of psychic phenomena, well known to the world, and he tells it out of his own personal experience.

Here is another case that Dr. Savage, in this same little book, relates that is even more wonderful:

[1] "Can Telepathy Explain?" pp. 93, 94.

Report of a Friend Two Hundred Miles Away

"I have already stated one case in which the invisible intelligence acts at my request to find out something and report to me. I wish now to give another illustration of the same kind, only more remarkable still. I was sitting with a friend in my study in Boston. This friend, tho having psychic sensitiveness, was not in a professional sense a medium. She did not go into a trance, but was in her normal condition. The communications were made chiefly through automatic writing. The intelligence at work claimed to be the spirit of a friend of mine who had recently died, but who during her life had lived in a town on the Kennebec River in Maine. She had a sister still living in this same town. It occurred to me to make this test, and I explained what it was which I wanted. I asked her if she knew where her sister was at the time. She answered that she did not, and had no way of knowing, unless she could go or send and find out. I then asked her if she would not try to find out for me while I waited. The answer being in the affirmative, we sat in perfect silence and quiet for nearly fifteen minutes, when the influence appeared again and the hand began to write. She said she had been to Maine, and told me distinctly and clearly where the sister was, and what she was doing. And here let me ask careful attention to the fact that there were conditions in the family with which I was acquainted, which led me to believe that the sister at this time would probably be in another town; so that the answer was directly opposed to my expectation. It seems to me that this has a bearing on the theory of telepathy as explaining matters of this kind. I immediately wrote a letter to Maine, and had the correctness of the statement made to me corroborated in every particular by return mail."

Dr. Savage, in his various writings, records more wonderful experiences than these which I have given. He has reached the conclusion, he tells us, that telepathy can not explain all of these psychic facts; that we must look to actual spirit communication for the true explanation of some of these phenomena.

Is Dr. Savage right in this conclusion?

READING FROM BOOKS WITHOUT THE USE OF THE EYES

Sir William Crookes, the well-known English scientist, tells the following experiment he made that well illustrates this remarkable gift of sight independent of the eyes:[1]

"A lady was writing automatically by means of the planchette. I was trying to devise a means of proving that what she wrote was not due to 'unconscious cerebration.' The planchette, as it always does, insisted that, altho it was moved by the hand and arm of the lady, the *intelligence* was that of an invisible being who was playing on her brain as on a musical instrument, and thus moving her muscles. I therefore said to this intelligence: 'Can you see the contents of this room?' 'Yes,' wrote the planchette. 'Can you see to read this newspaper?' said I, putting my finger on a copy of *The Times*, which was on a table behind me, but without looking at it. 'Yes,' was the reply of the planchette. 'Well,' I said, 'if you can see that, write the word which is now covered by my finger, and I will believe you.' The planchette commenced to move. Slowly and with great difficulty the word 'however' was written. I turned round and saw that the word 'however' was covered by the tip of my finger.

"I had purposely avoided looking at the newspaper when I tried this experiment, and it was impossible for the lady, had she tried, to have seen any of the printed words, for she was sitting at one table, and the paper was on another table behind, my body intervening."

My friend, Mrs. Judge C., of New York, is an intimate friend of Mollie Fancher, the famous invalid clairvoyant of Brooklyn. She tells me that again and again Miss Fancher has read for her from letters and books when she purposely kept the writing or print so that she could not see it.

Rev. Stanton Moses, the great English medium, whose integrity has never been questioned to my knowledge, and is strongly vouched for by Frederic Myers in his book, "Human Personality," gives the following interesting account of

[1] Crookes's "Researches in Spiritualism," pp. 95, 96.

a dialog he had with spirits which resulted in the reading of sentences in books which were closed and under test conditions:[1]

"Already several facts and precise records of the life of some spirits had been given. For instance, on May 22, I was writing on quite another subject when the message broke off and the name of Thomas Augustine Arne was written. It was said that he had been brought into relation with me through his connection with a son of Dr. Speer's, a pupil of mine, who displayed great musical ability.

"I was at this time greatly impressed with the character of the automatic writing and with the information given. I inquired at once if I could ascertain from Arne, through the medium of the spirit doctor, who was writing, any precise facts as to his life. The request was at once complied with, there being no interval between my question and the reply. The date of his birth (1710); his school (Eton); his instructor in the violin (Festing); his works, or at any rate some eight or nine of them; the fact that 'Rule Britannia' was contained in the masque of Alfred; and a number of other minute particulars were given without the least hesitation. Profoundly astonished at receiving such a mass of information, foreign not only to my mind in its details, but utterly foreign to my habit of thought—for I know absolutely nothing about music, and have read nothing on the subject—I inquired how it was possible to give information so minute. It was said to be extremely difficult, possible only when an extremely passive and receptive state in the medium were secured. Moreover, spirits were said to have access to sources of information so that they could refresh their imperfect recollection.

"I asked how? By reading; under certain conditions, and with special end in view; or by inquiry, as man does, only to spirits it would be more difficult, tho possible.

"Could my friend himself so acquire information? No; he had too long left the earth, but he mentioned the names of two spirits accustomed occasionally to write, who could perform this feat. I asked that one of them should be brought. I was sitting waiting for a pupil in a room, not

[1] "Spirit Teachings," M.A. (Oxon.), pp. 31-33.

my own, which was used as a study, and the walls of which were covered with bookshelves.

"The writing ceased, and after an interval of some minutes, another kind of writing appeared. I inquired if the newly arrived spirit could demonstrate to me the power alleged.

"'Can you read?'

"'No, friend, I can not; but Zachary Gray can, and Rector. I am not able to materialize myself or to command the elements.'

"'Are either of those spirits here?'

"'I will bring one by and by. I will send. . . . Rector is here.'

"'I am told you can read. Is that so? Can you read a book?'

"[Spirit handwriting changed.]

"'Yes, friend, with difficulty.'

"'Will you write for me the last line of the first book of the Æneid?'

"'Wait—"*Omnibus errantem terris et fluctibus æstas.*"'

"[This was right.]

"'Quite so. But I might have known it. Can you go to the bookcase, take the last book but one on the second shelf, and read me the last paragraph on the ninety-fourth page? I have not seen it, and do not even know its name.'

"'"I will curtly prove, by a short historical narrative, that popery is a novelty and has gradually arisen or grown up since the primitive and pure time of Christianity, not only since the apostolic age, but even since the lamentable union of kirk and the state by Constantine."'

"[The book on examination then proved to be a queer one called 'Roger's Antipopopriestian, an attempt to liberate and purify Christianity from Popery, Politikirkality, and Priestrule.' The extract given above was accurate, but the word 'narrative' was substituted for 'account.']

"'How came I to pitch on so appropriate a sentence?'

"'I know not, my friend. It was by coincidence. The word was changed by error. I knew it when it was done, but would not change.'

"'How do you read? You wrote more slowly, and by fits and starts.'

"'I wrote what I remembered, and then I went for more.

It is a special effort to read, and useful only as a test. Your friend was right last night: we can read, but only when conditions are very good. We will read once again, and write, and then impress you of the book: "Pope is the last great writer of that school of poetry, the poetry of the intellect, or rather of the intellect mingled with the fancy." That is truly written. Go and take the eleventh book on the same shelf. [I took a book called "Poetry, Romance, and Rhetoric."] It will open at the page for you. Take it and read, and recognize our power, and the permission which the great and good God gives us, to show you of our power over matter. To Him be glory. Amen.'

"[The book opened at page 145, and there was the quotation perfectly true. I had not seen the book before; certainly had no idea of its contents.]"

Personal Experiences of Ex-Judge Abram H. Dailey, New York City

The Burning of a Friend's House Described by a Spirit—Remarkable Verification of the Earth History of Two Spirits —Does this Prove Personal Identity?

Judge Dailey is a well-known lawyer in New York City and has served a term on the bench; president of the Medico-Legal Society of New York (vice-chairman of the Psychological Section); vice-president of the American Congress of Tuberculosis, etc. He is a gentleman with whom I am well acquainted, having been his fellow citizen in Brooklyn for a quarter of a century, and I esteem him to be a man whose character is above reproach. I have been a frequent visitor at the judge's house, and he has given me some remarkable personal experiences.[1] I purpose to give several incidents that have occurred under the judge's own eye, and to relate them in his own language, without the change of a word. There is no room for fraud or for inaccuracy of statement.

[1] "Something over twenty years ago," says the judge in a pamphlet, 'Spiritism and Mrs. Leonora E. Piper,' "my wife became conscious of some unconscious manifestations in her presence, and suddenly developed clairvoyant and clairaudient powers"

The judge is a trained lawyer and understands fully the force of evidence.

"Some eighteen years ago," the judge says, "the medium and I were quite intimately acquainted with a Dr. Howard, his wife, and family. During our absence of a few weeks from the city, his wife had died, and had been some six weeks in the spiritual world at the time the incident I am relating occurred. The medium was entranced of one who had represented herself as the spirit of a little girl, whose name was Daisy Crandall. She had come to us many times, and is still part of our spiritual family. Several friends were present when she spoke hurriedly, saying: 'Why, here is Mrs. Howard. She says she has just come from the doctor's house; that the house is on fire, and that she was frightened, fearing that the old doctor would be burned up.' It was a pat statement and quite startling. I remarked: 'I hope, Daisy, you are not mistaken, for you know very well that the medium knows nothing of what you say, and if it turns out that there was no fire there, it would be very annoying to her.' She became immediately indignant, and asked me if I supposed that Mrs. Howard would come there and tell a lie. I meekly replied: 'No, but I didn't know but that there might be a mistake.' She reiterated that there was no mistake. She believed what Mrs. Howard said. I said nothing of the occurrence until after the company had gone. When I told the medium of what had been said through her lips, while she had been entranced, she became very much excited —stamped her foot, and said that no control should put her in that position, for she did not believe there was a word of truth in the statement. She had hardly got the words from her mouth before the spirit returned, seizing control of her, and, sitting down, she burst into tears and said to me: 'To-morrow morning I want you to harness the horse and carriage and take the medium down to Dr. Howard's house, and I will tell you just what you will find there. You will find that the fire-engines were there, that they put water in through the house, that it came down through the ceiling, that the bedding was on fire, and that they threw the mattresses in the backyard; and say to her when I am gone that she must not question our truthfulness, for we do not lie.' I did as requested. We drove down to Dr. Howard's. He

lived in a brown-stone house on Bedford Avenue. As I drove up to the curbstone, there was no sign of fire in the front part of the building. The medium immediately exclaimed: 'There, I told you so.' I said: 'Wait.' I ran up the steps and rang the bell at the door. The call was answered by the doctor himself, and the moment the door was opened the work of the flames and water was before me. The doctor at once stated that fire had broken out the night before, and he came near being burned up. I hurriedly ran through the hall of his house, looked out of the back window of the parlor, and the mattresses were still smoldering in the yard, and the ceilings were soaking with water."

The above being wholly an experience with one who is not a professional medium, and on the word and honor of a well-known citizen of New York, it should be given great weight.

The following is another very remarkable incident from Judge Dailey's personal experience:

"In attempting to examine into the phenomena of the Spiritualists with a view to explain them and explode the spiritistic hypothesis, I became convinced, by some of the most startling phenomena occurring in my presence, which I shall not here describe. I became convinced of its supermundane source and that I was wrong, and, like Paul, I asked: 'Lord, what wilt Thou have me to do?' The answer came: 'Wait, and it will be shown to you.' Some days later this lady became entranced in my presence by what claimed to be the spirit of a man who in this life was a sailor, who during the early part of the Rebellion had commanded a vessel in the government service; he said he died in the early sixties, of asthmatic consumption, in the vicinity of New York, aged upward of sixty years. To certain questions which I put to him he refused to give me answers, but as to the place of his nativity, his relatives, many of the incidents and hardships of his early life, of his going out to sea on a whaling-ship from New Bedford when a little boy, of the brutality of his captain, of his leaving the ship in a foreign port and being taken up by another captain and taught navigation, and of numerous events in his life, he then told me.

He said he had been brought to the lady medium by a daughter of mine, who had been then a good many years in the spirit world, having died in infancy. That he came for the purpose of taking charge of the young medium, of giving to me counsel and warnings in so far as he was able, and that thereby he would help me and advance himself spiritually. He made plain to me what he required, but required that I should be as faithful to him as he would be to me. He required that I should be kind and charitable, that I should bear testimony to the truth as I found it to be. I have tried to do so, and I shall be astonished to find that I have been deceived and have been misleading others these many years.

"Having now been for so many years living in the midst of convincing phenomena, and having thousands of times been wisely advised and deservedly censured and admonished by him, I did not take any steps to verify the truth of his statements as to his identity or any of the incidents of his early life until last September, when I went with this lady to New Bedford, Mass., for that express purpose. We had neither of us ever been there, and had no acquaintances in the town. You will pardon me, I hope, for being a little explicit, for in this experience I am confirmed in my position, and meet the argument of Dr. Hudson and other supporters of the telepathic theory. Having alighted from the train, we stepped aside, and I then said: 'Now, captain, we are in your hands, and we want you to do what you can to verify your statement?' He immediately replied through the medium: 'Do you realize what you ask of me? Do you consider that it is ninety years since I lived here; that I went away when a little boy and seldom came back, and never to stay, and that I have been now away from here entirely over sixty years; that all I ever knew here are dead long ago? Well, I will do the best I can. We lived in a place up back on the hill called Spruce Lane, now Spruce Street; go there.' I went to a coachman and asked him if there was a street called Spruce Lane or Spruce Street in the city. He said: 'Yes, over back on the hill is a little street by that name.' We went then to a hotel and got our dinner, and while there he told us of the name of a former owner, and of the changes that had been made in the hotel. All was true. We then took a coach and drove to Spruce Street. On our

way he pointed out, and said through the medium, that, where now are paved streets and blocks of houses, when he was a boy there were open lots, criss-crossed with paths. When we drove into Spruce Lane, he found all was changed; the little house where he said he lived was gone. 'Go,' said he, 'to the graveyards, first to the new one, and look at the tombstones. I will tell you the names before you go of some I knew and who are buried there.' He gave us the full names of those persons and the relations they bore to each other. Some of these persons he had mentioned to me in Brooklyn, more than twenty years before. We entered the cemetery and found them as he had given them to us. 'Now,' said he, 'go to the old Second Street cemetery where mother was buried.' I asked the driver if there was such a cemetery, and he said, 'Yes.' Now, twenty years before, in Brooklyn, he had told me of the sad life of his mother and of her death in want before poverty drove him to sea. He spoke of his devotion to her, and that when she died a friend by the name of Spooner had given her a burial-place in his family plot; that stones were erected in the plot with the name of Spooner inscribed thereon, but that only a piece of board with her name was placed at the head of his mother's grave. When we reached the old cemetery we found it closed by a high fence and the gate locked, but, standing by the fence, he pointed out to us, one hundred feet or more away, the place of his mother's burial, and we could read the name of Spooner upon the stones in the plot he pointed to. On our way to the cemetery he told us that his mother attended a little Methodist church which we would pass, unless it too was gone. Directly we came to a new but small church, which had succeeded to the old one he had attended. Of that little church he had spoken many years before. We could only remain a few hours in New Bedford, and we anticipate going there again to complete the identification of this spirit, whose name while here was John Taylor, Taylor being a very common family name in New Bedford. The first time this spirit came to me I was alone with the medium in Brooklyn. His existence was utterly unknown to us. To set the law of suggestion at work, there must be a suggester. Who was the suggester in this case? I claim to have obtained some evidence to corroborate his claim to having once lived in New Bedford. From whose subjective mind came the

idea to this lady of a sailor by the name of John Taylor, who was born in New Bedford, and all this story of his life?

"I have stated a case of facts known neither to the medium nor to any person present; those facts have, to a certain extent, been verified. Will the doctrine of telepathy account for it? If it does, from whence did the telepathic thoughts proceed? They must have originated in the mind of some absent or present person in mortal form, or from some absent or present being in invisible form. They could not have originated in either the mind of the medium or my own. In the absence of any other known method of communicating the name of this personality, and his having put in an appearance declaring his identity and means of determining it, is there any presumption raised that he is what he purports to be? It is true, the medium was not in her normal condition when he first appeared. The question arises: Is that abnormal condition a manifestation that she is for the time being possessed of a separate intelligence? The fact that truthful statements come through her lips concerning matters of which neither she nor I ever had any knowledge is very conclusive evidence that the communications are from some other intelligence. If they are not from such a personality, the question is presented: Is it possible that the communication could have originated from any other source? If so, from what source? Has Dr. Hudson anywhere explained? If he can not explain, then the argument is against him and his various theories fail."

This incident presents some very great difficulties for the subjective-mind hypothesis to overcome. It is a statement of facts not known to the medium nor any person present with her or known to her—a statement of facts many of which have been verified. For telepathy to explain it, there should be an explanation of how these thoughts were secured. In what mind did they originate? They did not originate in the mind of the medium or in the mind of Judge Dailey, or in the mind of any other known living person. As the judge asks: "In the absence of any other known source of this intelligence, the captain communicating the name of his

personality and his having put in an appearance, declaring his identity and means of determining it, is there not at least a strong presumption raised that he is what he purports to be?" The fact that the medium was not in her normal condition, does that or does it not indicate that she was possessed of spirit intelligence? The statements that came through her lips were concerning matters of which she had no knowledge, and are conclusive evidence that the communications were from some other intelligence. If from some other intelligence, then the question remains from what other intelligence.

Among many other incidents which the Hon. Judge Dailey presents is the following:

"Once a spirit entranced the same medium when she and I were alone, and announced himself as Dr. Morse, giving his full name, and stating to me that he had died a number of years before in the city of New Orleans, where he had lived and practised his profession, and where he had a family still living. He said that he had been prominently connected with the hospitals in New Orleans, and had a very extensive practise, saying that he probably had occasioned the death of some patients, but that he had assisted a great many and had done the best he could. I was not well at the time and the medium herself was in poor condition of health. He said that he had come to be of assistance to us, and, while he did not propose to interfere unless it was necessary with the treatment we were receiving, he would stand by and warn us of mistakes in so far as possible. He was very faithful in coming to us, and gave me very salutary advice in regard to my health. Upon one occasion the medium, whom I may say is my wife, was in a very weak condition. She had ascended a flight of stairs to her chamber, when I found her suddenly entranced of Dr. Morse, who directed me to give her a spoonful of brandy as quickly as possible, for she was on the point of passing out of her body. Her face was deathly pale and I hurriedly gave her the brandy. He directed me to place one of my hands upon her forehead, and the other upon the back of her head, while he would hold control until she had rallied. This was done, and in a short

time she rallied and her heart resumed its wonted action, he directing me to sense her pulse.

"At the time of the Exposition in New Orleans, being in poor health, the medium and I went to that city and spent a few days. As we approached the city she informed me that she felt the presence of Dr. Morse very strongly, and presently became quite interested in everything to be seen around us. She pointed out the locality in the city where Dr. Morse had lived, and said she could go directly to his house. Up to this time I had taken no steps to verify what I have here stated. Arriving at our hotel, I visited a drug-store, questioned the druggist as to whether such a person had ever lived in the city as this Dr. Morse, and I received the fullest verification of all he had told me, even to the location of the house where he resided, which was in the section of the city indicated by the medium.

"It is a fact well known to Spiritualists that through the personality or aura of a medium the spirit can get *en rapport* with the medium, so that the spirit can see again upon the earth as if still in mortal form. Consequently the opportunity was afforded Dr. Morse, he being *en rapport* with the medium, to look again upon the city and its surroundings, with which he had been so familiar many years before. The medium had this consciousness of his almost constant presence with her during our stay there. I regret to say that she became rather tired of it, and one day, while we were sitting outside the exposition grounds on a settee, she arose and remarked: 'I wish Dr. Morse would go away from me. I can not take a step but I feel him stepping beside me, and it begins to annoy me.' I instantly arose, considerably vexed at her remark, saying: 'When you have been ill, Dr. Morse has been on hand to save your life. When I have been ill, I have had the benefit of his wisdom. I think you and I can both stand a good deal of Dr. Morse, and you should make no such remark as that.' Immediately the firm pressure as of a hand was upon my shoulder, and imagining somebody whom I had not seen was present, pushing me, I hurriedly turned, asking who pushed me, but saw nothing; we were entirely alone in so far as I could see, but I knew what it meant, and I knew that the remark had deeply wounded our kind friend."

The Unspoken Warning—A Mother's Experience

The incident of the fire described by Judge Dailey as given above suggests the following, published in the Proceedings of The Society for Psychical Research[1] after inquiry by Dr. Hodgson, American secretary of the society, Boston, and now published by Frederic Myers in "Human Personality."

"One bitter cold day in winter a merry party of us, nestled down under furry robes, went to meet an appointment with a friend living a few miles distant, with whom we were to spend the afternoon and in the evening attend a concert to be held near by. The sleighing was delightful, the air keen and inspiriting, the host and hostess genial as the crackling fires in the grates, and the invited guests, of whom there were many besides ourselves, in that peculiar visiting trim which only old-time friends, long parted, can enjoy. Restraint was thrown aside; we cracked jokes; we chattered like magpies, and not a little of the coming concert, which promised a rare treat to our unsophisticated ears. All went merry as a marriage-bell, and merrier than some, till just before tea, when I was seized with a sudden and unaccountable desire to go home, accompanied by a dread or fear of something, I knew not what, which made the return appear, not a matter of choice, but a thing imperative. I tried to reason it away, to revive anticipations of the concert; I thought of the disappointment it would be to those who came with me to give it up, and, running over in my mind the condition in which things were left at home, could find no ground for alarm.

"For many years a part of the house had been rented to a trusty family; our children were often rocked in the same cradle, and half of the time ate at the same table; locks and bolts were things unused, and in deed as in word we were neighbors. In their care had been left a boy of ten years, the only one of the family remaining at home, who knew that when he returned from school he was expected to bring in wood and kindlings for the morning fire, take supper alone, or with little Clara E., as he chose, and otherwise pass the

[1] Vol. xx., pp. 35-7.

time as he pleased, only that he must not go into the street to play or on to the pond to skate. He had been left many times in this way, and had never given occasion for the slightest uneasiness; still, as this nameless fear grew upon me, it took the form of a conviction that danger of some sort threatened this beloved child.

"I was rising to go and ask Mr. A. to take me home, when some one said: 'You are very pale; are you ill?' 'No,' I answered, and, dropping back in the chair, told them how strangely I had been exercised for the last few minutes, adding, 'I really must go home.' There was a perfect chorus of voices against it, and for a little time I was silenced, tho not convinced. Some one laid the matter before Mr. A., who replied: 'Nonsense; Eddie is a good boy to mind, will do nothing in our absence that he would not do if we were there, and is enjoying himself well at this moment, I'll warrant.' This answer was brought to me in triumph, and I resolved to do as they said, 'not to think about it.' But at tea my trembling hand almost refused to carry food to my lips, and I found it utterly impossible to swallow a mouthful. A death-like chill crept over me, and I knew that every eye was on me as I left the room. Mr. A. rose, saying, in a changed voice and without ceremony: 'Make haste; bring the horse round, we must go right away. I never saw her in such a state before; there is something in it.' He followed me to the parlor, but before he could speak I was pleading as for dear life that not a moment be lost in starting for home. 'I know,' said I, 'it is not all imagination, and whether it is or not I shall certainly die if this dreadful incubus is not removed shortly.'

"All was now confusion; the tea-table deserted, the meal scarce tasted; and my friends, alarmed as much at my looks as at my words, were as anxious to hurry me off as they had been before to detain me. To me those terrible moments seemed hours, yet I am assured that not more than half an hour elapsed from the time my fears first found expression before we were on the road toward home. A horse somewhat noted for fleetness was before us, and with only two in the cutter—the rest stayed to concert, and made Mr. A. promise that if nothing had happened we would return—went over the road at a rapid pace. I knew from the frequent repetition of a peculiar signal that the beast was being

urged to his best, yet I grew sick with impatience at the restraint. I wanted to fly. All this while my fears had taken no definite shape. I only knew that the child was in danger, and felt impelled to hurry to the rescue. Only once was the silence broken in that three-mile journey, and that was when the house was in full view. I said: 'Thank God, the house is not on fire!' 'That was my own thought,' said Mr. A., but there was no slackening of speed.

"On nearing home a cheerful light was glimmering from Mrs. E.'s window; before the vehicle had fairly stopped we were clear of it, and, opening the door, said in the same breath: 'Where's Eddie?' 'Eddie? why, he was here a little while ago,' answered Mrs. E. pleasantly, striving to dissipate the alarm she saw written on our countenances. 'He ate supper with the children and played awhile at marbles; then spoke of Libby Rose having a new picture-book and that he wanted to see it. You'll find him over there.' With swift steps Mr. A. crossed the street to the place mentioned, but returned with 'He has not been there.' Eddie was remarkably fond of skating, and my next thought was that he had been tempted to disobedience. I said calmly: 'We will go to the pond.' I was perfectly collected; I could have worked all night without fatigue with the nerves in that state of tension; but Mr. A. said: 'No, you must go in and lie down. Eddie is safe enough, somewhere about the village. I'll go and find him.' But there was nothing in the tone as in the words to reassure me.

"As he spoke he crossed the hall to our own room and turned the knob. The door was locked. What could that mean? Eddie was either on the inside or had taken the key away with him. Mr. A. ran round to a window with a broken spring which could be opened from the outside. It went up with a clang, but a dense volume of smoke drove him back. After an instant another attempt was made, and this time, on a lounge directly under the window, he stumbled on the insensible form of little Eddie, smothered in smoke. Limp and apparently lifeless, he was borne into the fresh cold air, and after some rough handling was restored to consciousness.

"Eddie said, on returning from school, he made a good fire, and as the wood was snowy thought he would put it in the oven to dry; something he had never done before. Then

on leaving Mrs. E.'s room he went in for an apple before going to see Libby Rose's picture-book, and it seemed so nice and warm he thought he would lie down a while. He could give no explanation as to what prompted him to turn the key; it was the first and last time; but this could have made no difference in the result, for no one would have discovered the smoke in time to save his life. The wood in the oven was burned to ashes, but as the doors were closed there was no danger of falling embers setting the house on fire; and had we stayed to the concert everything would have been as when we left, except that little Eddie's voice would never more have made music for our ears. Every one said that with a delay of five or even three minutes we should have been too late.

(Signed) "MRS. C. A. C. HADSELLE.

"28 BRADFORD STREET, PITTSFIELD, MASS.,
"May 28, 1888."

OLIVER WENDELL HOLMES EXPERIENCES A SINGULAR COINCIDENCE

I quote the following from Frederic Myers:[1]

The following case is quoted from "Over the Teacups," by Oliver Wendell Holmes (3d ed., 1891, p. 12). We are told in the introduction that the part of the book containing these cases was written in March, 1888.

"I relate a singular coincidence which very lately occurred in my experience. . . . I will first copy the memorandum made at the time:

"'Remarkable coincidence. On Monday, April 18, being at table from 6:30 P.M. to 7:30, with —— and —— [the two ladies of my household], I told them of the case of "trial by battel" offered by Abraham Thornton in 1817. I mentioned his throwing down his glove, which was not taken up by the brother of his victim, and so he had to be let off, for the old law was still in force. I mentioned that Abraham Thornton was said to have come to this country, "and I added he may be living near us for aught that I know." I rose from the table and found an English letter waiting for me, left while I sat at dinner. I copy the first portion of this letter:

[1] "Human Personality," vol. i., pp. 660, 661.

"'"20 Alfred Place West (near Museum),
South Kensington, London, S.W.,
April 7, 1887.

"'"Dr. O. W. Holmes,—Dear Sir: In traveling the other day I met with a reprint of the very interesting case of Thornton for murder, 1817. The prisoner pleaded successfully the old Wager of Battel. I thought you would like to read the account, and send it with this. . . .—Yours faithfully, Fred. Rathbone." '

"Mr. Rathbone is a well-known dealer in old Wedgwood and eighteenth-century art. As a friend of my hospitable entertainer, M. Willett, he had shown me many attentions in England, but I was not expecting any communication from him; and when, fresh from my conversation, I found this letter just arrived by mail and left while I was at table, and on breaking the seal read what I had a few moments before been telling, I was greatly surprised, and immediately made a note of the occurrence, as given above.

"I had long been familiar with all the details of this celebrated case, but had not referred to it, so far as I can remember, for months or years. I know of no train of thought which led me to speak of it on that particular day. I had never alluded to it before in that company, nor had I ever spoken of it with Mr. Rathbone. . . .

"The case I have given is, I am confident, absolutely free from every source of error. I do not remember that Mr. Rathbone had communicated with me since he sent me a plentiful supply of mistletoe a year ago last Christmas. The account I received from him was cut out of *The Sporting Times* of March 5, 1887. My own knowledge of the case came from Kirby's 'Wonderful Museum,' a work presented to me at least thirty years ago. I had not looked at the account, spoken of it, nor thought of it for a long time, when it came to me by a kind of spontaneous generation, as it seemed, having no connection with any previous train of thought that I was aware of. I consider the evidence of entire independence, apart from possible 'telepathic' causation, completely waterproof, air-tight, incombustible, and unassailable."

Facts with Comments by Alfred Russel Wallace

Let us bear in mind that Wallace stands in the front rank of living scientists, and that for many years he has carefully studied psychic phenomena with the same thoroughness and system that first gave him fame in the Molucca Islands in the pre-Darwinian days.

The following is from his pen:[1]

"The subject of animal magnetism is still so much a disputed one among scientific men, and many of its alleged phenomena so closely border on, if they do not actually reach, what is classed as supernatural, that I wish to give a few illustrations of the kind of facts by which it is supported. I will first quote the evidence of Dr. William Gregory, late professor of chemistry in the University of Edinburgh, who for many years made continued personal investigations into this subject, and has recorded them in his 'Letters on Animal Magnetism,' published in 1851. The simpler phenomena of what are usually termed 'hypnotism' and 'electrobiology' are now universally admitted to be real, tho it must never be forgotten that they too had to fight their way through the same denials, accusations, and imputations that are now made against clairvoyance and phrenomesmerism. The same men who advocated, tested, and established the truth of the more simple facts claim that they have done the same for the higher phenomena; the same class of scientific and medical men who once denied the former now deny the latter. Let us see, then, if the evidence for the one is as good as it was for the other.

"Dr. Gregory defines several stages of clairvoyance, sometimes existing in the same, sometimes in different patients. The chief division, however, is into (1) sympathy or thought-reading, and (2) true clairvoyance. The evidence for the first is so overwhelming, it is to be met with almost everywhere, and is so generally admitted that I shall not occupy space by giving examples, altho it is, I believe, still denied by the more materialistic physiologists. We will, therefore, confine our attention to the various phases of true clairvoyance.

[1] "Miracles and Modern Spiritualism," by Alfred Russel Wallace, pp. 61-64.

"Dr. Haddock, residing at Bolton, had a very remarkable clairvoyante (E.) under his care. Dr. Gregory says: 'After I returned to Edinburgh, I had very frequent communication with Dr. H., and tried many experiments with this remarkable subject, sending specimens of writing, locks of hair, and other objects, the origin of which was perfectly unknown to Dr. H., and in every case without exception E. saw and described with accuracy the persons concerned' (p. 403).

"Sir Walter C. Trevelyan, Bart., received a letter from a lady in London, in which the loss of a gold watch was mentioned. He sent the letter to Dr. H. to see if E. could trace the watch. She described the lady accurately, and her house and furniture minutely, and described the watch and chain, and described the person who had it, who, she said, was not a habitual thief, and said further that she could tell her handwriting. The lady, to whom these accounts were sent, acknowledged their perfect accuracy, but said the description of the thief applied to one of her maids whom she did not suspect, so she sent several pieces of handwriting, including that of both her maids. The clairvoyante immediately selected that of the one she had described, and said 'she was thinking of restoring the watch, saying she had found it.' Sir W. Trevelyan wrote with this information, but a letter from the lady crossed his, saying the girl mentioned before by the clairvoyante *had restored the watch and said she had found it* (p. 405).

"Sir W. Trevelyan communicated to Dr. Gregory another experiment he had made. He requested the secretary of the Geographical Society to send him the writing of several persons abroad, not known to him, and without their names. Three were sent. E. discovered in each case where they were; in two of them described their persons accurately; described in all three cases the cities and countries in which they were, so that they could be easily recognized, and told the time by the clocks, which verified the place by difference of longitude (p. 407).

"Many other cases, equally well tested, are given in great detail by Dr. Gregory, and numerous cases are given of tests of what may be called simple direct clairvoyance. For example, persons going to see the phenomena purchase in any shop they please a few dozens of printed mottoes enclosed in

nutshells. These are placed in a bag, and the clairvoyante takes out a nutshell and reads the motto. The shell is then broken open and examined, and hundreds of mottoes have been thus read correctly. One motto thus read contained ninety-eight words. Numbers of other equally severe test cases are given by Dr. Gregory, devised and tried by himself and by other well-known persons.

"Now will it be believed that in the very elaborate article in *The British and Foreign Medico-Chirurgical Review*, already referred to, on Dr. Gregory's and other works of an allied nature, *not one single experiment of this kind is mentioned or alluded to?* There is a great deal of general objection to Dr. Gregory's views, because he was a chemist and not specially devoted to physiology (forgetting that Dr. Elliotson and Dr. Mayo, who testify to similar facts, were both specially devoted to physiology), and a few quotations of a general nature only are given; so that no reader could imagine that the work criticized was the result of *observation* or *experiment* at all. The case is a complete illustration of judicial blindness. The opponents dare not impute wilful falsehood to Dr. Gregory, Dr. Mayo, Dr. Haddock, Sir Walter Trevelyan, Sir T. Willshire, and other gentlemen who vouch for these facts; and yet the facts are of such an unmistakable nature that without imputing wilful falsehood they can not be explained away. They are therefore silently ignored, or more probably the records of them are never read. But the silence or contempt of our modern scientific men can not blind the world any longer to those grand and mysterious phenomena of mind, the investigation of which can alone conduct us to a knowledge of what we really are."

Evidently Wallace is losing patience with his brother scientists—almost as much so as another who said:

"The truth is that the average scientific man lives and has his being in a world full of closed doors, which he never dreams of trying to open."

But we must be patient; it is far better that the average scientist is too conservative than it would be if he were too ready for change.

An Extraordinary Experiment by Professor Zollner, of Leipsic University, Germany

The Reading of the Date of a Coin in a Sealed Box—The Passage of Matter through Matter—Official Denial of An Injurious Report against Zollner

Professor Zollner was, at the time of his famous experiments with Professor Slade, the medium, in 1877–78, one of the most authoritative scientists in continental Europe. There was not a whisper up to this time against his keenness as an observer of natural phenomena or against the soundness of his judgment. It is not creditable to scientists that, no sooner had this learned professor announced his conviction that his many experiments demonstrated the presence of supramundane intelligences, than abuse was poured upon him, by none more freely than by the scientists who before had done him honor, and who now abused him without first even attempting to test the truth or falsity of his experiments. His experiments by a large proportion of scientists were rejected in bulk and without inquiry. This is to the lasting discredit of his fellows.

At first Zollner was made the butt of ridicule, as having been hoodwinked as some said, hypnotized as others said; but finally his opponents seemed to have agreed upon the charge that "Zollner was suffering from incipient insanity, which would have developed to a manifest degree had he not died so early."

I think I need give no further proof of the injustice of this charge than the facts that Zollner did not die until 1882, and that he retained the confidence of his university up to his sudden death by apoplexy.

The following official letter has been written to me by the Rector Magnificus, Leipsic University:

"The Rector Magnificus of the University of Leipsic, November 7, 1903

"Your letter addressed to the rector of the university, October 20, 1903, received. The rector of this university was installed here after the death of Zollner and had no personal acquaintance with him; but information received from Zollner's colleagues states that during his entire studies at the university here, until his death, he was of sound mind; moreover, in the best of health. The cause of his death was a hemorrhage of the brain, on the morning of April 25, 1882, while he was at breakfast with his mother, and from which he died shortly after. It is true that Professor Zollner was an ardent believer in Spiritualism, and as such was in close relations with Slade.

"Dr. Karl Bücher,

"*Professor of Statistics and National Economy at the University.*"

I quote from Zollner's writings[1] the following record of a remarkable experiment:

"On May 5, 1878, at about twenty-five minutes past four, Mr. Slade, Herr Oscar von Hoffmann, and I took our places at the table, and in the sun-lighted room, of which a photographic copy is seen in the frontispiece. Besides a number of slates, purchased by myself, there lay upon the table other things, among them two small cardboard boxes, in which, at Slade's first residence at Leipsic, in December, 1877, I had put some pieces of money, and then firmly plastered it up outside with strips of paper. I had already at that time been in hopes of the removal of the enclosed pieces of money without opening of the boxes. However, my friends and I were so astonished and occupied with the multitude of the other phenomena which happened at Slade's first and second visits to Leipsic (November and December, 1877) that I abandoned the above-mentioned experiment for the time, and postponed it till Slade's return to Leipsic. One of these boxes was in form circular, and within it was a

[1] "Transcendental Physics," translated by Charles Carleton Massey, pp. 138–149.

large piece of money; this box was firmly fastened by a strip of paper, the breadth of which corresponded to the height of the box, and its length much exceeded the circuit of the box; so indeed that first the strip of paper was spread with liquid glue on one side over its whole length and breadth, and was then stuck several times round the box, so that the latter, after the fastening, presented the appearance of a low cylinder of pasteboard. The other box was rectangular, of the same sort as those in which steel pens are kept. In this box I had put two small pieces of money, and had then closed it by sticking a strip of paper round it, perpendicularly to its length, by means of liquid glue.

"As mentioned above, I had already, in December, 1877, fastened up these boxes, and as I had noted neither the value of the enclosed coins nor their date, I could afterward only ascertain by the noise from shaking the boxes: that enclosed in the circular one was a large German coin (a thaler or a five-mark piece), in the rectangular one were two smaller coins; whether these were pennies, groschen, or five-groschen pieces I had, after the lapse of half a year, at the time of Slade's last stay in Leipsic, entirely forgotten.

"After we had taken our places at the card-table on the above-mentioned day in the manner described, I took up the round box, and satisfied myself, by shaking, of the presence of the coin I had enclosed in it. Herr O. von Hoffmann did the same, and lastly Mr. Slade, who asked us for what purpose I had designed this box. I explained my purpose in a few words, and at the same time declared that it would be one of the finest confirmations of the reality of the fourth dimension, if his invisible intelligent beings succeeded in removing that coin from the box without opening it. Slade, ready as always to conform to my wish, took in the usual manner one of the slates which lay at hand, laid a morsel of slate-pencil upon it (indeed, as it happened, a considerably larger one than usual), and held the slate with his right hand half under the table. We heard writing, and when the slate was drawn out there was found upon it the request to lay a second piece of pencil on the slate, which was done. Then Slade, who sat at my left (von Hoffmann was on my right), held the slate with the two bits of pencil again under the table, while he as well as we waited intently what should come there. Meanwhile the two fastened-up boxes lay un-

touched on about the middle of the table. Some minutes passed without anything happening, when Slade gazed fixedly in a particular direction in the corner of the room, and at the same time said, quite astonished, but slowly, the words dragged after one another, and partly with repetition: 'I see —see funf and eighteen hundred seventy-six.' Neither Slade nor we knew what that could mean, and both Herr O. von Hoffmann and myself remarked almost simultaneously that at any rate 'funf' signified 'funf' (five), and made the sum of the addition 5 + 1876 = 1881. While I threw out this remark half in jest, we heard a hard object fall on the slate, which Slade during all the time had held under the table with his right hand (the left lying before us on the table). The slate was immediately drawn out, and on it was found the five-mark piece, with the date 1876. Naturally I forthwith snatched up the pasteboard box standing before me, and which during all the foregoing had been touched by nobody, to ascertain, by shaking, the absence of the piece of money which had been in it half an hour before; and, behold! it was quite empty and silent; the box was robbed of its contents in the shape of the five-mark piece.

"As may be supposed, our pleasure at such an unhoped-for success of our experiment was extremely great; all the more that by it at the same time was established the existence of a direct perception of objects, not effected in the ordinary way of our sense-conceptions.

"Moreover, it could not be any so-called thought-reading by the medium; that is, the perception of representations already in the heads of human beings. For neither I, and much less Mr. Slade and Herr von Hoffmann, knew what sort of coin there was in the box nor what date it bore.

"I was so satisfied with the success of this experiment under such stringent conditions that I was thinking of putting an end to the sitting and postponing further attempts to a later one. However, Slade remarked that he did not feel himself at all exhausted by the sitting, which had lasted at most ten minutes. This remark of Slade caused us to keep our places at the card-table and to engage in unconstrained conversation with him. I introduced the subject of his sitting with the Grand Duke Constantine of Russia, and requested him to give us a detailed account of the phenomena which took place at it, as hitherto we had seen only the

brief paragraph statement about them in the press. Thus urged, Slade mentioned that a very remarkable experiment in slate-writing had succeeded in the presence of the Grand Duke Constantine. Accidentally there had been two bits of pencil on the slate; when he held it under the table the writing of two pencils was heard at the same time, and when he drew out the slate the one pencil had written from left to right, the other, *at the same time*, from right to left. I at once proposed to try whether this experiment would succeed also with us; the suggestion arose from me quite naturally, from the association of ideas elicited by the two bits of pencil which had been required in the above-mentioned experiment, without our having as yet known the object of this written demand.

"Slade, at once ready to comply with my wish, held the slate with the two bits of pencil under the table-surface, and we soon heard, very clearly, writing upon it.

"When the slate was withdrawn there was a communication in English as follows:

"'10—Pfennig—1876
2—Pfennig—1875.

Let this be proof to you of clairvoyance. After the nine days you must rest, or it will harm you and the medium. Believe in me, your friend.'

"We at once referred the first part of this message to the two coins contained in the rectangular box still unopened. I was just about to open it, we having immediately before convinced ourselves by shaking the box and the distinct jingling within it of the presence of the two smaller coins, yet without knowing the value or date of them. Suddenly, however, I changed my intention, and set the little box again uninjured on the middle of the table, while Herr von Hoffmann as also Slade suggested the possibility that perhaps in like manner, as the five-mark piece fell shortly before, the two coins might fall from the unopened box upon the slate underneath. Immediately upon this suggestion Slade again held an empty slate under the middle of the table. Scarcely was this done when we distinctly heard two coins drop down on the surface of the slate, and on closer examination we, in fact, found confirmed the above statements on the slate.

Highly delighted, I now seized the still closed box, in the confident expectation that it would, like the round box, be empty, and that therefore on shaking no rattling within would be heard. How great was my surprise when nevertheless the rattling happened, proceeding, indeed, likewise from two bodies, which yet, judging from the altered character of the sound, could not be coins. Already I was intending to convince myself of the contents of the box by opening it, which could not be done without tearing the strips of paper pasted over it, when Slade prepared to get our question answered, as usual in such cases, through slate-writing, by his spirits. Scarcely had he taken a slate with a fragment of pencil lying upon it, and held it half under the table, when we distinctly heard writing. Upon the upper surface of the slate was written in English:

"'The two slate-pencils are in the box.'

"In fact, the two large pieces of slate-pencil were nowhere to be found, and when I now opened the box by tearing the strip of paper glued to it, there within it, to our delight, were both the pieces of pencil.

"The foregoing facts are of great value in a threefold aspect. *First*, there is proved the occurrence of writing under the influence of Slade, the purport of which was necessarily *unknown* to him before. It is consequently *impossible* that these writings occur under the influence of the *conscious* will of Slade, whatever *modus operandi* is presupposed.

"*Secondly*, the apparent so-called passage through matter is proved in a highly elegant and compendious manner. In order to reach by the shortest way the surface of the slate, the coins must apparently have penetrated not only the walls of the box, but also about 20 millimeters thickness of the oak table. The two slate-pencils must have traveled the same way in a *reverse* direction from the surface of the slate.

"*Thirdly*, by these experiments an incontrovertible proof is afforded of the reality of so-called *clairvoyance*, and that in a double way. The first time, with the five-mark piece, the contents of the closed box appeared in the form of a definite represented image in Slade's intuitional life; he 'saw' the numbers 5 and 1876. The second time this was not the case, but the contents were communicated to us in the form of written characters on the slate. The contents of this rectangular box must therefore have existed as imaged in

another, not a three-dimensionally incorporated intelligence, before that represented image could be transmitted to us by the aid of writing. Hereby is proved, as it seems to me, in a very cogent manner the existence of intelligent beings, invisible to us, and of their active participation in our experiments."

Frank Podmore, in his book against Spiritualism, says,[1] in explanation of this coin experiment of Zollner:

"As a commentary on this performance, it is only necessary to state that the experiment had been tried and failed some six months previously, that the boxes had not been opened in the interval, and that Zollner had kept no record of the values and dates of the coins enclosed. Again opportunity for preparation on the part of the medium and for substitution was afforded."

The reader will observe:

1. Podmore does not say in what way this test was vitiated by the fact that Zollner had not recorded the value and dates of the coins.

2. Zollner does not say that he had tried this experiment and had failed, but that he intended to try it but did not. Mr. von Hoffmann writes me that the experiment had not been made prior to the above successful effort.

3. Zollner assured himself that the coins were in the boxes just before the experiment by shaking the boxes, and he found out that the coins were not in the boxes by shaking and then by opening.

4. Zollner detected the difference between the sound when he shook the box after the pencils were in it. A child would easily distinguish the difference between the sound made by two silver pieces and the sound made by two bits of pencil.

5. One box when first shaken by Zollner had a large coin in it, and when again shaken it had nothing in it.

I fear *autosuggestion* at times vitiates Mr. Podmore's reasoning.

[1] Frank Podmore, "Modern Spiritualism," vol. ii., p. 192.

Scientific Experiments by the Society for Psychical Research in Thought-Transference

A few years ago I knew of no psychologist of repute anywhere in the world who believed in the possibility of conveying a thought from one mind to another except through one or the other of the five senses.

In the first report on thought-reading made by its committee in 1882 to the Society for Psychical Research are these words:

"Is there or is there not any existing or attainable evidence that can stand fair physiological criticism to support a belief that a vivid impression or a distinct idea in one mind can be communicated to another mind without the intervening help of the recognized organs of sensation? And if such evidence be found, is the impression derived from a rare or partially developed and hitherto unrecognized sensory organ, or has the mental precept been evoked directly without any antecedent sense-precept? . . .

"The present state of scientific opinion throughout the world is not only hostile to any belief in the possibility of transmitting a single mental concept, except through the ordinary channels of sensation, but, generally speaking, it is hostile even to any inquiry upon the matter. Every leading physiologist and psychologist down to the present time has relegated what, for want of a better term, has been called 'thought-reading' to the limbo of exploded fallacies.[1] Dr. W. B. Carpenter, whose name and distinguished contributions to the science and literature of physiology command universal recognition and respect, finds in the so-called thought-reading a striking confirmation of views he has long advocated, that the 'communications are made by unconscious muscular action on the part of one person and automati-

[1] In the July number of the Nineteenth Century the senior assistant physician at Westminster Hospital expressed his amazement at the hardihood of any one having the slightest pretense to scientific knowledge daring to put forth evidence in favor of thought-reading; and a recent writer in the Saturday Review gives expression to the general scientific point of view of the present day on this subject when he remarks that "we thought we had heard the last of thought-reading."

cally interpreted by the other.' Where collusion does not come into play all that Dr. Carpenter has ever seen or heard rests upon the 'intermediation of those expressional signs which are *made* and *interpreted* alike unconsciously.' Dr. H. Maudsley, in his 'Pathology of Mind,' takes the same view as Dr. Carpenter, treating the subject as hardly worthy of serious refutation. Collusion, hallucination, unconscious interpretation of unconsciously imparted signs, furnish, according to the physiologists of to-day, abundant explanation of the phenomena under investigation."

A marked revolution in twenty years has been wrought in public and in scientific opinion on this subject, chiefly through the persistent and wise scientific experiments of this society. Its experiments fall little, if any, short of absolute demonstration. Sir Oliver Lodge, the president in 1903 of the S. P. R., recently said (see *The Pall Mall Magazine* for January, 1904): "What we [the S. P. R.] can challenge the judgment of the world upon is telepathy. Here is the beginning of a wider conception of science. Directly men see and admit, as they must do from the overwhelming evidence, that it is possible to transmit ideas direct from brain to brain without the intermediaries of speech and hearing, they are looking into and gaining admission to new fields of exploration."

A few of the earlier experiments in telepathy published by the S. P. R. are here given—since the publication of these reports very great progress toward certainty has been made along the lines of these investigations.

Experiments Made and Reported by Sir Oliver Lodge, D.Sc.[1]

"Members of the Society for Psychical Research are all perfectly aware of the experiments in thought-transference which have been originated and carried out by Mr. Malcolm Guthrie, in Liverpool.

[1] Report by Professor Lodge to S. P. R., in 1884, Proceedings, vol. i., Part vi., pp. 190–8.

"Perhaps it may not be considered impertinent, since it bears on the question of responsibility and genuineness, if I state that Mr. Guthrie holds an important position in Liverpool, being a justice of the peace and an active member of the governing bodies of several public institutions, among others of the new University College; that he is a severe student of philosophy, and the author of several works bearing on the particular doctrines of Mr. Herbert Spencer. I may also say that he is a relative of Prof. Frederick Guthrie, and that he has exhibited in this experimental research such care and systematic vigilance as might perhaps have been expected on Mr. Francis Galton's principles, and such as would, if properly directed, have placed him in a high rank of experimental philosophers. I may also remind you of what he himself has here said, viz., that he is a partner in the chief drapery establishment in Liverpool, and that it is among the employees of that large business that the two percipients hereafter referred to were accidentally discovered.

"Let it be understood that the experiments are Mr. Guthrie's, and that my connection with them is simply this: that after Mr. Guthrie had laboriously carried out a long series of experiments and had published many of his results, he set about endeavoring to convince such students of science as he could lay his hands upon in Liverpool; and with this object he appealed to me, among others, to come and witness, and within limits modify, the experiments in such a way as would satisfy me of their genuineness and perfect good faith.

"Yielding to his entreaty I consented, and have been, I suppose, at some dozen sittings; at first simply looking on so as to grasp the phenomena, but afterward taking charge of the experiments—Mr. Guthrie himself often not being present, tho he was always within call in another room, ready to give advice and assistance when desired.

"In using the term 'thought-transference,' I would ask to be understood as doing so for convenience, because the observed facts can conveniently be grouped under such a title; but I would not be understood as implying that I hold any theory on the subject. It is a most dangerous thing to attempt to convey a theory by a phrase, and, probably, if I held any theory on the subject, I should be more guarded in my language, and should require many words to set it forth. As it is, the phrase describes correctly enough what appears

to take place, viz., that one person may, under favorable conditions, receive a faint impression of a thing which is strongly present in the mind, or thought, or sight, or sensorium of another person not in contact, and may be able to describe or draw it more or less correctly. But how the transfer takes place, or whether there is any transfer at all, or what is the physical reality underlying the terms 'mind,' 'consciousness,' 'impression,' and the like; and whether this thing we call mind is located in the person or in the space round him, or in both, or neither; whether indeed the term location, as applied to mind, is utter nonsense and simply meaningless—concerning all these things I am absolutely blank and have no hypothesis whatsoever. [This report was made in 1884; since then Professor Lodge has become much more positive in his thinking on this subject.] I may, however, be permitted to suggest a rough and crude analogy. That the brain is the organ of consciousness is patent, but that consciousness is located in the brain is what no psychologist ought to assert; for just as the energy of an electric charge, tho apparently on the conductor, is not on the conductor, but in all the space round it; just as the energy of an electric current, tho apparently in the copper wire, is certainly not all in the copper wire, and possibly not any of it; so it may be that the sensory consciousness of a person, tho apparently located in his brain, may be conceived of as also existing like a faint echo in space or in other brains, tho these are ordinarily too busy and preoccupied to notice it.

"The experiments which I have witnessed proceed in this sort of way. One person is told to keep in a perfectly passive condition, with a mind as vacant as possible; and to assist this condition the organs of sense are unexcited, the eyes being bandaged and silence maintained. It might be as well to shut out even the ordinary street hum by plugging the ears, but as a matter of fact this was not done.

"A person thus kept passive is 'the percipient.' In the experiments I witnessed the percipient was a young lady, one or other of two who had been accidentally found to possess the necessary power. Whether it is a common power or not I do not know. So far as I am aware very few persons have been tried. I myself tried, but failed abjectly. It was easy enough to picture things to oneself, but they did not appear to be impressed on me from without, nor did any of them

bear the least resemblance to the object in the agent's mind. [For instance, I said a pair of scissors instead of the five of diamonds, and things like that.] Nevertheless, the person acting as percipient is in a perfectly ordinary condition, and can in no sense be said to be in a hypnotic state, unless this term be extended to include the emptiness of mind produced by blindfolding and silence. To all appearance a person in a brown study is far more hypnotized than the percipients I saw, who usually unbandaged their own eyes and chatted between successive experiments.

"Another person sitting near the percipient, sometimes at first holding her hands but usually and ordinarily without any contact at all but with a distinct intervening distance, was told to think hard of a particular object, either a name, or a scene, or a thing, or of an object or drawing set up in a good light and in a convenient position for staring at. This person is 'the agent,' and has, on the whole, the hardest time of it. It is a most tiring and tiresome thing to stare at a letter, or a triangle, or a donkey, or a teaspoon, and to think of nothing else for the space of two or three minutes. Whether the term 'thinking' can properly be applied to such barbarous concentration of mind as this I am not sure; but I can answer for it that if *difficulty* is an important element in the definition of 'thinking,' then it is difficult enough in all conscience.

"Very frequently more than one agent is employed, and when two or three people are in the room they are all told to think of the object more or less strenuously; the idea being that wandering thoughts in the neighborhood certainly can not help, and may possibly hinder, the clear transfer of impression. As regards the question whether when several agents are thinking, only one is doing the work, or whether all really produce some effect, I have made a special experiment, which leads me to conclude that more than one agent can be active at the same time. We conjecture that several agents are probably more powerful than one, but that a confusedness of impression may sometimes be produced by different agents attending to different parts or aspects of the object; this, however, is mere conjecture.

"Most people seem able to act as agents, tho some appear to do better than others. I can hardly say whether I am much good at it or not. I have not often tried alone, and in

the majority of cases when I have tried I have failed; on the other hand, I have once or twice apparently succeeded. We have many times succeeded with agents quite disconnected from the percipient in ordinary life and sometimes complete strangers to them. Mr. Birchall, the headmaster of the Birkdale Industrial School, frequently acted; and the house physician at the Eye and Ear Hospital, Dr. Shears, had a successful experiment, acting alone, on his first and only visit. All suspicion of a prearranged code is thus rendered impossible even to outsiders who are unable to witness the obvious fairness of all the experiments.

"The object looked at by the agent is placed usually on a small black opaque wooden screen between the percipient and agents, but sometimes it is put on a larger screen behind the percipient. The objects were kept in an adjoining room and were selected and brought in by me, with all due precaution, after the percipient was blindfolded. I should say, however, that no reliance was placed on, or care taken in, the bandaging. It was merely done because the percipient preferred it to merely shutting the eyes. After recent experiments on blindfolding by members of the society, I certainly would not rely on any form of bandaging; the opacity of the wooden screen on which the object was placed was the thing really depended on, and it was noticed that no mirrors or indistinct reflectors were present. The only surface at all suspicious was the polished top of the small table on which the opaque screen usually stood. But as the screen sloped backward at a slight angle, it was impossible for the object on it to be thus mirrored. Moreover, sometimes I covered the table with paper, and very often it was not used at all, but the object was placed on a screen or a settee behind the percipient; and one very striking success was obtained with the object placed on a large drawing-board, loosely swathed in a black silk college-gown, and with the percipient immediately behind the said drawing-board and almost hidden by it.

"As regards collusion and trickery, no one who has witnessed the absolutely genuine and artless manner in which the impressions are described but has been perfectly convinced of the transparent honesty of purpose of all concerned. This, however, is not evidence to persons who have not been present, and to them I can only say that to the best of

my scientific belief no collusion or trickery was possible under the varied circumstances of the experiments.

"A very interesting question presents itself as to *what* is really transmitted, whether it is the idea or name of the object or whether it is the visual impression. To examine this I frequently drew things without any name—perfectly irregular drawings. I am bound to say that these irregular and unnamable productions have always been rather difficult, tho they have at times been imitated fairly well; but it is not at all strange that a faint impression of an unknown object should be harder to grasp and reproduce than a faint impression of a familiar one, such as a letter, a common name, a teapot, or a pair of scissors. Moreover, in some very interesting cases the idea or name of the object was certainly the thing transferred, and not the visual impression at all; this specially happened with one of the two percipients; and, therefore, probably in every case the fact of the object having a name would assist any faint impression of its appearance which might be received.

"As to *aspect*, *i.e.*, inversion or perversion, so far as my experience goes it seems perfectly accidental whether the object will be drawn by the percipient in its actual position or in the inverted or perverted position. This is very curious if true, and would certainly not have been expected by me. Horizontal objects are never described as vertical, nor *vice versâ*; and slanting objects are usually drawn with the right amount of slant.

"In proceeding to the details of the actual experiments, it would take far too long to recount the whole—failures as well as successes; I shall only describe a few from which a more or less obvious moral may be drawn.

"The two percipients are Miss R. and Miss E. Miss R. is the more prosaic, staid, and self-contained personage, and she it is who gets the best quasi-visual impression, but she is a bad drawer, and does not reproduce it very well.

"Miss E. is, I should judge, of a more sensitive temperament, seldom being able to preserve a strict silence for instance, and she it is who more frequently jumps to the idea or name of the object without being able so frequently to 'see' it.

"I was anxious to try both percipients at once so as to compare their impressions, but I have not met with much

success under these conditions, and usually therefore have had to try one at a time—the other being frequently absent or in another room, tho also frequently present and acting as part or sole agent.

"I once tried a double agent—that is, not two agents thinking of the same thing, but two agents each thinking of a different thing. A mixed and curiously double impression was thus produced and described by the percipient, and both the objects were correctly drawn.

"Description of Some of the Experiments.

"In order to describe the experiments briefly I will put in parentheses everything said by me or by the agent, and in inverted commas all the remarks of the percipient. The first seven experiments are all that were made on one evening with the particular percipient, and they were rapidly performed.

"A. *Experiments with Miss R. as Percipient.*

"*First Agent, Mr. Birchall, holding hands. No one else present except myself.*

"*Object—a blue square of silk.*—(Now, it's going to be a color; ready.) 'Is it green?' (No.) 'It's something between green and blue. . . . Peacock.' (What shape?) She drew a rhombus.

"[N.B.—It is not intended to imply that this was a success by any means, and it is to be understood that it was only to make a start on the first experiment that so much help was given as is involved in saying 'it's a color.' When they are simply told 'it's an object,' or, what is much the same, when nothing is said at all, the field for guessing is practically infinite. When no remark at starting is recorded none was made, except such an one as 'Now we are ready,' by myself.]

"*Next object—a key on a black ground.*—(It's an object.) In a few seconds she said, 'It's bright. . . . It looks like a key.' Told to draw it she drew it just inverted.

"*Next object—three gold studs in morocco case.* 'Is it yellow? . . . Something gold. . . . Something round. . . .

A locket or a watch perhaps.' (Do you see more than one round?) 'Yes, there seem to be more than one. . . Are there three rounds?. . . . Three rings.' (What do they seem to be set in?) 'Something bright like beads.' [Evidently not understanding or attending to the question.] Told to unblindfold herself and draw, she drew the three rounds in a row quite correctly, and then sketched round them absently the outline of the case; which seemed, therefore, to have been apparent to her tho she had not consciously attended to it. It was an interesting and striking experiment.

"*Next object—a pair of scissors standing partly open with their points down.*—'Is it a bright object? . . . Something long ways [indicating verticality]. . . . A pair of scissors standing up. . . . A little bit open.' Time, about a minute altogether. She then drew her impression, and it was correct in every particular. The object in this experiment was on a settee behind her, but its position had to be pointed out to her when, after the experiment, she wanted to see it.

"*Next object—a drawing of a right-angle triangle on its side.*—(It's a drawing.) She drew an isosceles triangle on its side.

"*Next—a circle with a cord across it.*—She drew two detached ovals, one with a cutting line across it.

"*Next—a drawing of a Union Jack pattern.*—As usual in drawing experiments, Miss R. remained silent for perhaps

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a minute; then she said, 'Now I am ready.' I hid the object; she took off the handkerchief, and proceeded to draw on paper placed ready in front of her. She this time drew all the lines of the figure except the horizontal middle one. She was obviously much tempted to draw this, and, indeed, began it two or three times faintly, but ultimately said, 'No, I'm not sure,' and stopped.

"[N.B.—The actual drawings made in all the experiments are preserved intact by Mr. Guthrie.]

"[END OF SITTING.]

"*Experiments with Miss R.—continued.*

"I will now describe an experiment indicating that one agent may be better than another.

"*Object—a playing-card, the Three of Hearts.*—Miss E. and Mr. Birchall both present as agents, but Mr. Birchall holding percipient's hands at first. 'Is it a black cross . . . a white ground with a black cross on it?' Mr. Birchall now let Miss E. hold hands instead of himself, and Miss R. very soon said, 'Is it a card?' (Right.) 'Are there three spots on it? . . . Don't know what they are. . . . I don't think I can get the color. . . . They are one above the other, but they seem three round spots. . . . I think they're red, but am not clear.'

"*Next object—a playing-card with a blue anchor painted on it slantwise instead of pips.*—No contact at all this time, but another lady, Miss R——d, who had entered the room, assisted Mr. B. and Miss E. as agents. 'Is it an anchor? . . . a little on the slant.' (Do you see any color?) 'Color is black. . . . It's a nicely drawn anchor.' When asked to draw she sketched part of it, but had evidently half forgotten it, and not knowing the use of the cross arm, she could only indicate that there was something more there but she couldn't remember what. Her drawing had the right slant exactly.

"*Another object—two pair of coarse lines crossing; drawn in red chalk*, and set up at some distance from agents. No contact. 'I only see lines crossing.' She saw no color. She afterward drew them quite correctly, but very small.

"*Double object.*—It was now that I arranged the double object between Miss R——d and Miss E., who happened to

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be sitting nearly facing one another. [See *Nature*, June 12, 1884.] The drawing was a square on one side of the paper, a cross on the other. Miss R——d looked at the side with the square on it. Miss E. looked at the side with the cross. Neither knew what the other was looking at—nor did the percipient know that anything unusual was being tried. Mr. Birchall was silently asked to take off his attention, and he got up and looked out of window before the drawings were

brought in, and during the experiment. There was no contact. Very soon Miss. R said, ' I see things moving about. . . . I seem to see two things. . . . I see first one up there and then one down there. . . . I don't know which to draw. . . . I can't see either distinctly.' (Well anyhow, draw what you have seen.) She took off the bandage and drew first a square, and then said, ' Then there was the other thing as well . . . afterward they seemed to go into one,' and she drew a cross inside the square from corner to corner, adding afterward, ' I don't know what made me put it inside.'

"The next is a case of a perfect stranger acting as agent by himself at the first trial. Dr. Shears, house physician at the Eye and Ear Infirmary, came down to see the phenomena, and Miss R. having arrived before the others, Mr. Guthrie proposed his trying as agent alone. Dr. Shears, therefore, held Miss R.'s hand while I set up in front of him a card; nothing whatever being said as to the nature of the object.

"*Object—the five of clubs, at first on a white ground.* ' Is it something bright?' (No answer, but I changed the object to a black ground where it was more conspicuous.) ' A lot of black with a white square on it.' (Go on.) ' Is it a card?' (Yes.) ' Are there five spots on it?' (Yes.) ' Black ones.' (Right.) ' I can't see the suit, but I think it's spades.'

"*Another object at same sitting, but with several agents, no contact, a drawing of this form—*

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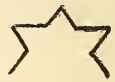

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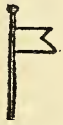
" ' I can see something, but I am sure I can't draw it. . . . It's something with points all around it. . . . It's a star, . . . or like a triangle within a triangle.' Asked to draw it, she expressed reluctance, said it was too difficult, and drew part of a star figure, evidently a crude reproduction of the original, but incomplete. She then began afresh by drawing a triangle, but was unable to proceed.

"I then showed her the object for a few seconds. She exclaimed, ' Oh, yes, that's what I saw. . . . I understand it

now.' I said, 'Well now draw it.' She made a more complete attempt, but it was no more really like the original than the first had been.

"*Experiments at a Sitting in the room of Dr. Herdman, Professor of Zoology at University College.*

"*Object—a drawing of the outline of a flag.*—Miss R. as percipient in contact with Miss E. as agent. Very quickly Miss R. said, 'It's a little flag'; and when asked to draw,



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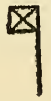
she drew it fairly well but perverted. I showed her the flag (as usual after a success), and then took it away to the drawing-place to fetch something else. I made another drawing, but instead of bringing it I brought the flag back again and set it up in the same place as before, but inverted. There was no contact this time. Miss R——d and Miss E. were acting as agents.

"*Object—same flag inverted.*—After some time, Miss R. said: 'No, I can't see anything this time. I still see that flag. . . . The flag keeps bothering me. . . . I sha'n't do it this time.' Presently I said: 'Well, draw what you saw anyway.' She said: 'I only saw the same flag, but perhaps it had a cross on it.' So she drew a flag in the same position as before, but added a cross to it. Questioned as to aspect she said, 'Yes, it was just the same as before.'



"*Object—an oval gold locket hanging by a bit of string with a little price label attached.*—Placed like the former object on a large drawing-board, swathed in a college gown. The percipient, Miss R., close behind the said board and almost hidden by it. Agents, Miss R——d and Miss E. sitting in front; no contact; nothing said. 'I see something

gold, . . . something hanging, . . . like a gold locket.' (What shape?) 'It's oval,' indicating with her fingers correctly. (Very good so far, tell us something more)—meaning ticket at top. No more said. When shown the object she said, 'Oh, yes, it was just like that,' but she had seen nothing of the little paper ticket.

"*Next object—a watch and chain pinned up to the board as on a waistcoat.*—This experiment was a failure, and is only interesting because the watch-ticking sounded abnormally loud, sufficient to give any amount of hint to a person on the lookout for such sense indications. But it is very evident to those witnessing the experiments that the percipient is in a quite different attitude of mind to that of a clever guesser, and ordinary sense indications seem wholly neglected. I scarcely expected, however, that the watch-ticking could pass unnoticed, tho indeed we shuffled our feet to drown it somewhat, but so it was; and all we got was, 'Something bright, . . . either steel or silver. . . . Is it anything like a pair of scissors?' (Not a bit.)"

Experiments in Transference of Physical Sensations[1]

"The following experiments in transference of pains and tastes were also made by Frederic Myers and myself, on April 26, the agent being Mr. G. A. Smith, and the 'subject' a very intelligent young cabinet-maker, named Conway, who had been thrown into a light hypnotic trance. For the first set Mr. Smith was in light contact with Conway, behind whom he stood. No hint was given to Conway as to whether his answers were right or wrong; he was simply asked by Dr. Myers or myself what he felt. Mr. Smith kept perfect silence throughout.

"1. Mr. Smith was pinched, by one of the experimenters, on the right upper arm. Conway localized very nearly the corresponding place on the left arm, and then the right spot on the right arm.

"2. Mr. Smith's right foot was pressed. Conway began to move his right leg uneasily, and complained of pain from the foot upward.

"3. Mr. Smith's right little finger was pinched. Conway complained of pain in the right shoulder.

[1] Reported by Edmund Gurney to S. P. R., Proceedings, vol. ii., Part vi., pp. 205–6.

"4. The lower lobe of Mr. Smith's left ear was pinched. Conway complained that the hair above his right ear was being pulled.

"5. Mr. Smith's right upper eyelid was pinched. Conway complained of pain in the forehead.

"6. Mr. Smith's left popliteal space was pinched. Conway complained of pain in the lower third of the left thigh.

"7. Mr. Smith was pinched in the right lumbar region. Conway complained of pain in the left hypochondrium and lumbar region.

"In the next set of trials there was no contact whatever between Mr. Smith and Conway. Nor was Conway (who was still in the hypnotic state) informed before the experiments began of what nature they were to be. Standing at some distance behind him, I suddenly and silently gave Mr. Smith some salt, motioning to him to put it into his mouth. He did so; and Conway instantly and loudly exclaimed, 'What's this salt stuff?'

I now gave Mr. Smith in succession—	Conway said—
Sugar	"Sweeter; not so bad as before."
Citric Acid	"Bitter; something worse—a little reminds me of cayenne—sweety."
A Raspberry Drop	"A sweetish taste—like sugar."
Salt	"I told you I liked sweet things, not *salt*—such a mixture."
Cloves	"Don't like it; hot—little bit of honey mixed with it."
Salt	"Something acid, salty—first one thing, then another—like brine."
Powdered Ginger	"Hot; dries your mouth up." Don't like it—reminds me of mustard."
Sugar	"A little better—a sweetish taste."
Powdered Alum	"You call that sweet, do you? Brackish and bitter this—enough to skin your mouth out, bitter."
Cayenne Pepper	"It's hot, and there is some sugar in it, just to soften it over a bit. It is hot—*you* would feel hot, I can tell you."
Cloves	"Not so very much better, but it's sweeter; it's sugar, only something else with it."
Vinegar	Conway had sunk into a deeper hypnotic sleep, and made no remark.

EXPERIMENTS IN THOUGHT-TRANSFERENCE, BY MALCOLM GUTHRIE AND JAMES BIRCHALL, HONORARY SECRETARY OF THE LIVERPOOL LITERARY AND PHILOSOPHICAL SOCIETY

"Throughout the series Mr. Smith preserved perfect silence, and the only remarks made by Dr. Myers and myself were brief inquiries as to what Conway tasted, with an occasional word calculated to mislead him.

"These are not picked results; only one other series of experiments has been made with Conway, and these are fully reported in Part V. of the Proceedings."

The following are the results of two sittings given entire:[1]

April 25, 1883.

Present: Mr. Guthrie, Mr. Birchall, Principal Rendall, M.A., Mr. E. Davies, F.C.S.; and Miss R—d, Miss J., Miss E., and Miss R.

Agent.	Percipient.	Object.	Result.
Miss R.....	Miss E....	Word "Puella," letter by letter.	"Q" named the first . . . then "P." The other letters beginning with the U named correctly at the first answer.
All present.	Miss R ...	A diamond of blue silk on black satin.	"Is it a diamond?"
All present.	Miss R	A dark green circle of silk on satin.	"Is it dark green? Can't see the shape."
All present.	Miss R....	A terra-cotta meerschaum pipe, glazed at the mouthpiece; the stem joined to the bowl by a carved bird's claw.	"Is it yellow? . . . does not seem to be all yellow . . . only one part of it . . . Can't see the shape well . . . all confused . . . Do not know what it is . . . seem to be a lot of stems . . . It looks like this" (tracing an imaginary curve in the air), "with claws" (the percipient here shaped her fingers like claws).
All present.	Miss R....	A small toy dog, colored light brown, with tail extended, and in the act of leaping.	"Is it green? . . . I can see something, like with a lot of branches . . . Can't count them—look too many—like a long stem—so—" (tracing a

[1] Proceedings of the Society for Psychical Research, vol. i., Part iv., pp. 267-8.

Agent.	Percipient.	Object.	Result.
			horizontal line in the air) "with things down" (tracing lines downward). "Looks to be a lighter color now . . . not green as at first, . . . but now it looks like an animal. Can't see any more."
All present.	Miss R....	A dark crimson apple, brought in by Mr. B., who had been out for some objects that had not been previously thought of.	"Is it round? . . . a dark red shade . . like a knob off a drawer. . . It is an apple."
All present.	Miss R....	An orange.....	"It is not another apple . . . it is an orange."
All present.	Miss R....	An electroplated teaspoon.	"Is it very bright . . . either steel or silver . . . is it a spoon?"
Miss E.....	Miss R....	A bright steel door key.	"It is something very bright—and round . . . Is it a brooch? . . . Silver, I think."
Miss E.....	Miss R....	A red ivory ball..	"Is it yellow?"
Mr. B.....	Miss E....	A cross of yellow silk on black satin.	No answer.
Miss R.....	Miss R....	The same.....	"It looks light . . . yellow like. Seems like a lot of rings . . . Is it round? . . Can't see any shape."
Miss R.....	Miss E...	"Tom." All the letters fixed up to be read at once.	"Are there three letters? . . . one is an O . . . one is a 'stroky' letter . . . Is it T? . . . oh, it's Tom."
None.....	Miss R. placed in the next room with Mr. B.	A gold watch. Miss R. was to describe this from the next room—Mr. B. taking her description down.	A failure.
Miss R—d..	Miss R....	A jug, cut out in white cardboard.	"Can not see any color . . . looks all light . . . Is it a cup? There is a handle; oh, it is a jug."
Miss R—d..	Miss R....	A five-barred gate, cut out in cardboard.	"Same color as the last . . . seem to be lines across . . . do not know what it is . . . seems to be nothing but lines."

Agent.	Percipient.	Object.	Result.
Miss R—d..	Miss R....	An electro plated egg cup.	"Is it a narrow stem—going on till it gets wide? . . . Is it a wine-glass?—Seems bright . . . seems to be silver."
Miss R—d..	Miss R....	A toy cat, white, with black stripes radiating from the back, which was darkly shaded.	"Is it very dark? . . . Is it a card? . . . White all round . . . like with a black center . . . Seems to be crimped in and out. Is there more than one color in the center? Do not know what it is—can't see any shape at all."
All present.	Miss R....	Six of diamonds..	"Is it yellow?"
Miss R—d..	Miss R....	Same.....	"Is it square? . . A card. Red . . . can not tell how many spots . . . seem to be two or three, one over the other . . . Diamonds. Can not see the number. Card seems moving about."
All present.	Miss R....	A white toy bird.	"Is it white? . . . Seems to have no shape." Then placed in contact, first with Principal Rendall, second with Miss R—d, but no nearer approach made. The percipient had now been subject to a very long examination.

A Series of Twelve Drawings by Thought-Transference [1]

[The reproductions described in this paper are drawn by impression. The experiments were conducted by Malcolm Guthrie, J.P., and James Birchall, honorary secretary of the Literary and Philosophical Society of Liverpool. In the twenty years since these experiments were made there have been a great number of confirmatory ones witnessed, giving, as Sir Oliver Lodge says, a sure scientific basis to telepathy.]

"The originals of the following diagrams were for the

[1] Reported to S. P. R., by Malcolm Guthrie, Proceedings, vol. i., Part v., pp. 34-42.

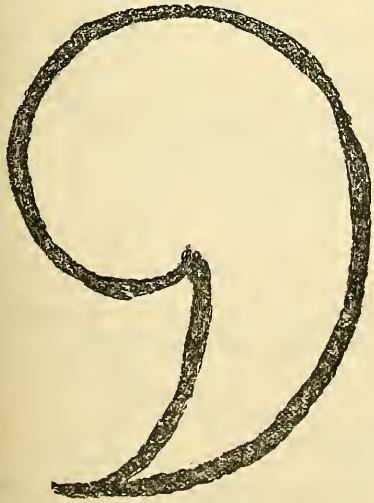
most part drawn in another room from that in which the 'subject' was placed. The few executed in the same room

NO. 1. ORIGINAL DRAWING.

NO. 1. REPRODUCTION.

Mr. Guthrie and Miss E. No contact.

NO. 2. ORIGINAL DRAWING.



NO. 2. REPRODUCTION.

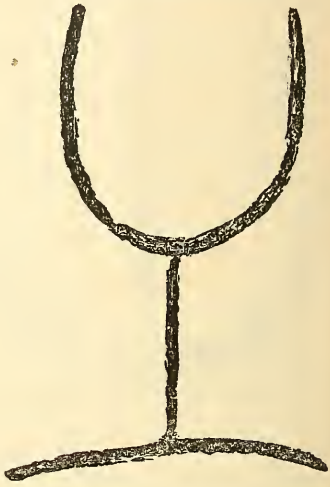
Mr. Guthrie and Miss E. No contact.

were drawn while the 'subject was blindfolded, at a distance from her, and in such a way that the process would

have been wholly invisible to her or any one else, even had an attempt been made to observe it. During the process of

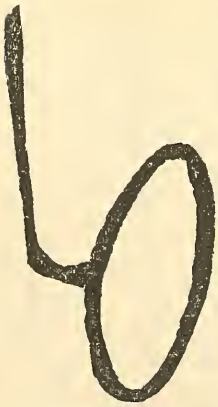
No. 3. ORIGINAL DRAWING.

No. 3. REPRODUCTION.

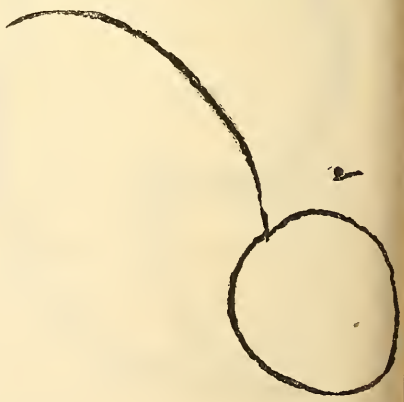


Mr. Guthrie and Miss E.
No contact.

No. 4. ORIGINAL DRAWING.



No. 4. REPRODUCTION.



Mr. Guthrie and Miss E.
No contact.

transference, the 'agent' looked steadily and in perfect silence at the original drawing, which was placed upon an

intervening wooden stand; the 'subject' sitting opposite to him, and behind the stand, blindfolded and quite still. The

No. 5. ORIGINAL DRAWING.

No. 5. REPRODUCTION.

Mr. Guthrie and Miss E.
No contact.

No. 6. ORIGINAL DRAWING.

Mr. Guthrie and Miss E. No contact.

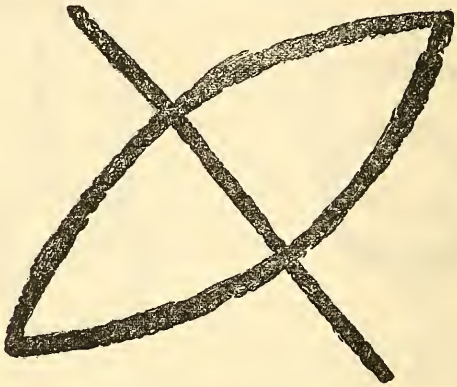
No. 6. REPRODUCTION.

Miss E. almost directly said, "Are you thinking of the bottom of the sea, with shells and fishes?" and then, "Is it a snail or a fish?"—then drew as above.

'agent' ceased looking at the drawing, and the blindfolding was removed, only when the 'subject' professed herself

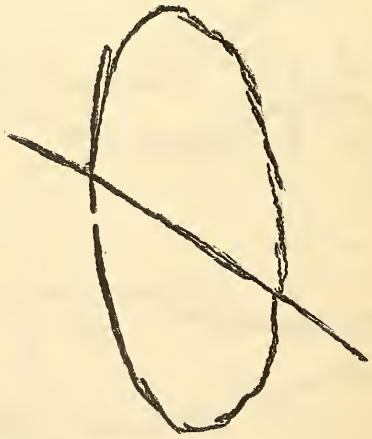
ready to make the reproduction, which happened usually in times varying from half a minute to two or three minutes. Her position rendered it absolutely impossible that she should glimpse at the original. She could not have done so, in fact,

No. 7. ORIGINAL DRAWING.



Mr. Gurney and Miss R. Contact for half a minute before the reproduction was drawn.

No. 7. REPRODUCTION.



without rising from her seat and advancing her head several feet; and as she was almost in the same line of sight as the drawing, and so almost in the center of the 'agent's' field of observation, the slightest approach to such a movement

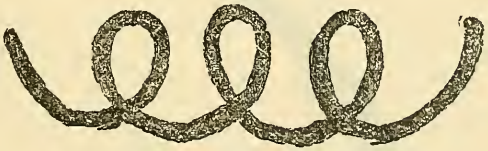
must have been instantly detected. The reproductions were made in perfect silence, and without the 'agent' even following the actual process with his eyes, tho he was of course able to keep the 'subject' under the closest observation.

No. 8. ORIGINAL DRAWING.

No. 8. REPRODUCTION.

Mr. Gurney and Miss R. No contact.

No. 9. ORIGINAL DRAWING.



Mr. Birchall and Miss R. No contact.

No. 9. REPRODUCTION.

Miss R. said she seemed to see a lot of rings, as if they were moving, and she could not get them steadily before her eyes.

"In the case of all the diagrams, except those numbered 7 and 8, the 'agent' and the 'subject' were the only two persons in the room during the experiment. In the case of numbers 7 and 8, the 'agent' and 'subject' were sitting

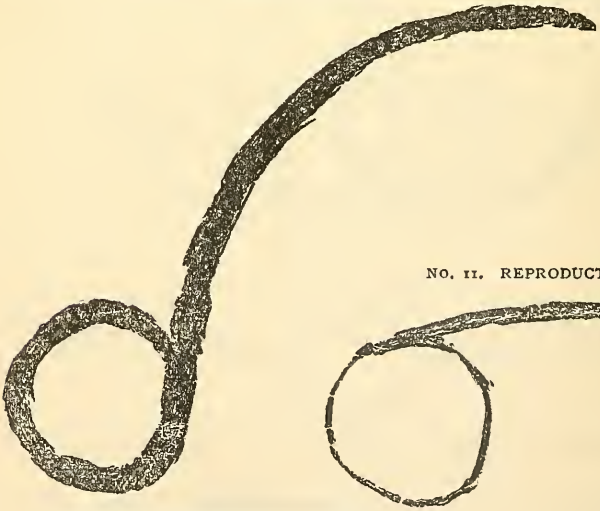
quite apart in a corner of the room, while Mr. Guthrie and Miss E. were talking in another part of it. Numbers 1–6

No. 10. ORIGINAL DRAWING.

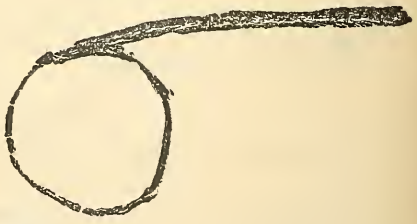
No. 10. REPRODUCTION.

Mr. Birchall and Miss R. No contact.

No. 11. ORIGIMAL DRAWING.



No. 11. REPRODUCTION.



Mr. Birchall and Miss E. No contact.

are specially interesting as being the complete and consecutive series of a single sittting."

As already said, these experiments by the Society for Psychical Research, and the other experiments since made by

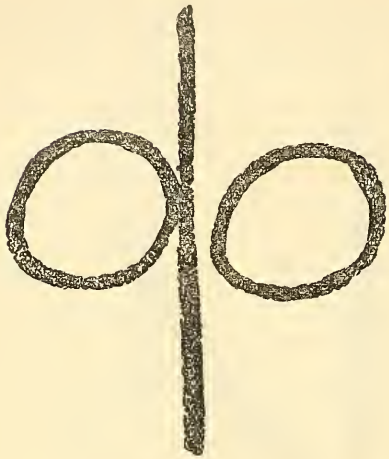
No. 12. ORIGINAL DRAWING.

Mr. Steel and Miss R. No contact.

No. 12. REPRODUCTION.

this society and by others, leave no reasonable doubt of the fact of telepathy or thought-transference. This being a fact,

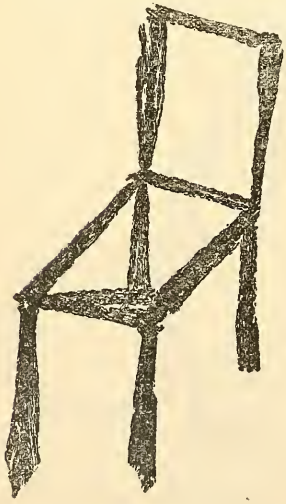
No. 13. ORIGINAL DRAWING.



No. 13. REPRODUCTION.

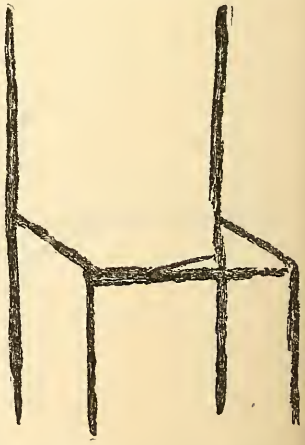
Mr. Steel and Miss E. Contact before the reproduction was made.

No. 14. ORIGINAL DRAWING.



Mr. Hughes and Miss E. Contact before the reproduction was made.

No. 14. REPRODUCTION.



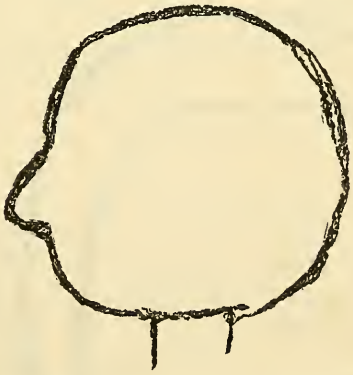
Miss E. said, "A box or chair badly shaped"—then drew as above.

is there any need of the spirit hypothesis to explain psychic phenomena? Does not telepathy explain all? Let the reader apply telepathy as revealed in the above experiments to all the facts which have been given in this book, and to those

NO. 15. ORIGINAL DRAWING.

Mr. Hughes and Miss E. No contact.

NO. 15. REPRODUCTION.

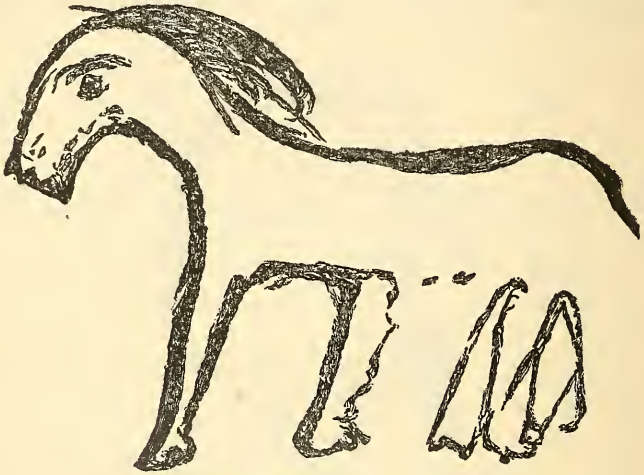


Miss E. said, "It is like a mask at a pantomime," and immediately drew as above.

that are yet to be given, and then make answer for himself. I submitted this question to a spirit-control at a circle, to see what answer would be given by the curious intelligence that dominated there, and the response was prompt:

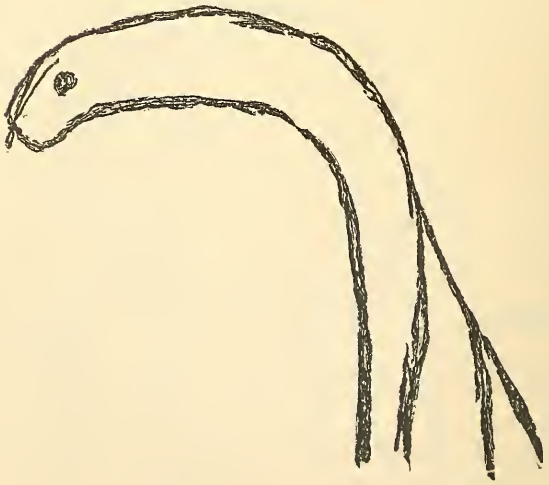
"Foolish men, do you not see that what you call telepathy is the communication of soul with soul? In telepathic

NO. 16. ORIGINAL DRAWING.



Mr. Hughes and Miss E. No contact.

NO. 16. REPRODUCTION.



experiments you are blunderingly using the method of communication which you will use when free from the body,

and which the spirit world uses ordinarily in communicating thoughts direct to mortals. It is in this way we impress the mind of mortals. But go forward with your experiments. They are steps in the stairway that will give humanity by and by a glimpse of the reality of spirit communings. The sounds that reach your mind through the ear are waves on your coarse atmosphere; the sounds that reach your soul are waves that reach your spiritual hearing through waves on what you rightly may call thought ether. To the soul all languages are one. Mere physical utterances or lip talk do not reach us."

Then we should carefully consider just how much weight should be given to this fact: The two names most closely connected with the investigation of the Society for Psychical Research have been those of Frederic Myers and Richard Hodgson. Both of these men carefully weighed the evidence brought to light in favor of telepathy and against the spiritual hypothesis. Both started in the investigation firmly convinced that there was no truth in the spiritual hypothesis, and both finally reached the point that telepathy explained much, but not all, and that there was solid reason for believing that some of the phenomena could not be accounted for except on the spirit hypothesis.

II

CLAIRAUDIENCE

Hearing Independent of the Ear—Socrates—Bible Prophets —Joan of Arc—The Wife of an Officer on the Arctic Steamer "Jeannette"—Hearing the Voice of a Brother a Thousand Miles Distant

The hearing of voices in ways which can not be explained by any known law is a common psychic phenomenon. Often these voices seem to be in the mind, or subjective; at other times objective; often, very often, they are illusions, more or less insane.

Students of classic history will recall the "invisible voice" that was to Socrates a guide all of his life, a voice he scrupulously obeyed, saying at one time: "I am, it seems, a prophet, but only just enough for my private use and benefit." Xenophon, in his "Memorabilia," makes the fact that Socrates heard this voice a proof that he was not an atheist; and Plato records instances of this voice being heeded by Socrates. In obedience to it he was silent when a few words at his trial would have saved his life—silent, tho urged to speak by his friends.

A story is told by Plutarch that illustrates how even in trivial matters it was believed that Socrates was thus guided. At one time he and his friends were out walking when this voice warned Socrates of danger. He called to his friends to turn back by another street. Some did so; others went on and had a sad experience with a great herd of swine.

Joan of Arc from childhood heard many voices and conversed with them, and conformed her life to what she believed to be their instruction. Thus directed, though a simple-minded, uneducated, rustic girl, she baffled generals on the battle-field, and outwitted the highest dignitaries of church and state. Whence this extraordinary intelligence? From the subjective mind? Possibly. But what foundations have we for this belief? Does it stand the test of Science? Science here must be as exacting in its demands as it is with Spiritualism.

The Bible records many experiences with voices. Samuel is awakened out of his sleep by a voice calling, "Samuel, Samuel." The prophets constantly hear voices. Saul on his way to Damascus hears a "voice." Were these voices all subjective? It seems not; for sometimes these voices are heard by many at the same instant, as when the multitude heard the voice that spake to Christ, some thinking "that it thundered." Can a subjective voice be heard by many different persons?

Do you say: "But the Bible voices are miracles"? How

do you know that they are miracles? How do you know that they are not heard in strict accordance with some natural law that we have not as yet discovered; that Christ and Paul and the prophets and Socrates and Joan of Arc presented the conditions that make it possible for these voices to become audible?

A few years ago the wife of one of the officers on board of the *Jeannette*—the vessel sent by the New York *Herald* to explore the polar seas—wrote to me that one night she was suddenly awakened and was amazed to see her husband at her bedside. He said to her, "Count, count." She says that she heard distinctly a ship bell. She heard the word again, "Count." She counted six strokes, when he said, "Six bells, and the *Jeannette* is lost," and the vision disappeared. She wrote that "the *Jeannette* was lost at the time I had that vision."

Two Persons in Brooklyn Hear at the Same Time the Voice of a Brother in Texas

Miss Ella Stainthorp, who makes the following affidavit, lives in Brooklyn, N. Y. She is a woman of good standing. She and her friend, Miss O'Brien, kindly consented to put the facts in the form of an affidavit. I am indebted to Judge Dailey, who is well acquainted with the parties concerned, for this affidavit:

"I, Ella Stainthorp, residing at No. 1015 Lafayette Avenue, Borough of Brooklyn, city of New York, being duly sworn, do depose and say: that I am of the age of thirty-five years and unmarried, and at the time of the occurrences hereinafter named resided at 1096 Lafayette Avenue aforesaid, with my mother, Ella Stainthorp, and my sister, Jennie Stainthorp, aged fifty-five years, and my brother, William, aged forty years.

"We had a brother George, aged about fifty, who had been absent from home two years in the South. We had not heard from him for two years. We had written to him, directing our letters, some to Galveston, and others to Hous-

ton, Texas. We received no replies, and after a while our letters all came back, and we were apprehensive that he had been drowned in the great flood at Galveston, Texas.

"We finally decided to make one more effort, and sent a registered letter with a money order in it, payable to his order, and posted it to Houston, Texas, on the 25th day of February, 1903.

"The evening that the letter was posted we were talking the matter over in the family, and my brother William said that he would himself write in the morning and see what he could do toward getting a reply from George. This was a cold night, and my brother William had in his room a gas-stove; he kissed his mother good-night and retired, saying he was going to light the gas-stove and get the room warm, which he evidently did, intending to get up and undress himself when the room was warm and turn off the gas, and with this intention he evidently lay down upon his bed and fell asleep, for in this position he was found dead between the hours of one and two the next morning.

"The rest of the family retired, and between the hours of one and two o'clock in the morning I awoke with a strange feeling over me, being impelled from some strong impulse to get up and look out the door of my room into the hall; and when I did so I detected the odor of escaping gas. I went downstairs and examined the gas fixtures in the hall and in the parlor, and then I went to my brother's room, where I found the smell of gas was very strong. I knocked and called at the door, but could get no response; the door was locked. So I called my sister Jennie, and we burst in the door, and found my brother William dead, lying upon the bed with his clothing on.

"The third night after this occurrence, Miss Julia A. O'Brien, a neighbor and intimate friend, sat up with me as watcher of the corpse. After a while we both lay down; I fell asleep, but Miss O'Brien kept awake. About three o'clock she awoke me, saying that somebody was calling me there by the door. Miss O'Brien arose and opened the door, looking into the hall, but found no one there; the lights were burning and everything was as it had been left. I raised myself up, and the voice came again, saying: 'Nell, Nell, letter.' The voice I heard I immediately recognized as the voice of my absent brother George. I arose from the bed

and said: 'Julia, that is the voice of George, and he has my letter.' Miss O'Brien said she heard the voice as distinctly as I did. 'Nell' is the name by which George usually called me.

"Two days after hearing this voice we received a letter in answer to the one I had written to my absent brother George, saying that he had received the letter early on the morning of March 2, 1903, which it will be noticed was the morning when we heard the voice calling me at our home in Brooklyn. In his letter George asks: 'Is there anything the matter with Will?'

"I have made this statement by request, for the purpose of furnishing a fact to be investigated and determined as to the method or means by which this communication was received from my brother George, he having no knowledge of the decease of my brother William.

"ELLA STAINTHORP.

"Sworn to before me this 25th day of July, 1903.

"WM. W. HULST,

"*Commissioner of Deeds of the City of New York, Residing in the Borough of Brooklyn.*

"State of New York } ss.:
County of Kings }

"Julia A. O'Brien, being duly sworn, deposes and says that she resides at 1100 Greene Avenue, in the Borough of Brooklyn, N. Y.; that she is the Julia A. O'Brien referred to in the foregoing affidavit made by Miss Ella Stainthorp; that she has read the foregoing statement made by her and is familiar with the facts therein set forth, and that she believes the same is in all respects true; that it is true that she did distinctly hear a voice call the name, 'Nell, Nell!' as therein stated, while her friend, Miss Ella Stainthorp, was asleep in the same room, while she was watching with the corpse of her deceased brother William; that this was on the early morning of the second day following the decease of the said William; that the voice seemed to come from the hall into which the door opened to the room where she and Ella were at the time; that the voice was clear and distinct; that she awoke the said Ella and told her some one called her, and deponent at once arose and went to the door and opened it

and looked out, and no one was there, the hall being lighted at the time. Neither did she hear anything. All was quiet. She returned to the room and then she heard the voice again distinctly and clearly call, 'Nell, Nell, letter.' Miss Stainthorpe at once exclaimed, 'That's George's voice; he has got my letter.' The voice sounded right by the door to our room. JULIA O'BRIEN.

"Sworn to before me this 25th day of July, 1903.
"WM. W. HULST,
"*Commissioner of Deeds of the City of New York, Residing in the Borough of Brooklyn.*"

A Wife Hears the Words of Her Wounded Husband One Hundred and Fifty Miles Distant

The following is published by the Society for Psychical Research:[1]

"We are acquainted with, but not at liberty to publish, the names in the first case, which is related by the wife of General R.

"'On September 9, 1848, at the siege of Mooltan, Major-General R., C.B., then adjutant of his regiment, was most severely and dangerously wounded, and, supposing himself dying, asked one of the officers with him to take the ring off his finger and send it to his wife, who at the time was fully one hundred and fifty miles distant, at Ferozepore.

"'On the night of September 9, 1848, I was lying on my bed, between sleeping and waking, when I distinctly saw my husband being carried off the field, seriously wounded, and heard his voice saying, "Take this ring off my finger, and send it to my wife." All the next day I could not get the sight or the voice out of my mind. In due time I heard of General R. having been severely wounded in the assault on Mooltan. He survived, however, and is still living. It was not for some time after the siege that I heard from Colonel L., the officer who helped to carry General R. off the field, that the request as to the ring was actually made to him, just as I had heard it at Ferozepore at that very time.—M. A. R.'"

[1] Proceedings, vol. i., Part i., pp. 30, 31.

A Prayer Converted into a Command

Dr. Joseph Smith, leading physician of Warrington, England, gives the following from his own personal experience:[1]

"I was sitting one evening reading, and a voice came to me saying, 'Send a loaf to James Gandy's.' Still I continued reading, and the voice came to me again, 'Send a loaf to James Gandy's.' Still I continued reading, when a third time the voice came to me with greater emphasis, 'Send a loaf to James Gandy's'; and this time it was accompanied by an almost irresistible impulse to get up. I obeyed this impulse, and went into the village, bought a large loaf, and seeing a lad at the shop door, I asked him if he knew James Gandy's. He said he did; so I gave him a trifle and asked him to take the loaf there, and to say a gentleman had sent it. Mrs. Gandy was a member of my class, and I went down the next morning to see what had come of it, when she told me that a strange thing had happened to her last night. She said she wanted to put the children to bed, and they began to cry for food, and she had not any to give them; for her husband had been for four or five days out of work. She then went to prayer, to ask God to send them something; soon after which a lad came to the door with a loaf, which he said a gentleman gave him to bring to her. I calculated, upon inquiry made of her, that her prayer and the voice which I heard exactly coincided in point of time.

"Joseph Smith, M.D."

Many personal experiences similar to the above were told me from time to time by the late Rev. Mr. Heydrick, a devoted city missionary in Brooklyn, N. Y. The main pyschic problem to be solved in an incident of this kind is whether the cry or prayer is conveyed direct from the agent to the percipient or whether it comes through intelligences outside of the flesh.

[1] "Phantasms of the Living," vol. ii., pp. 123, 124.

The Cry of a Drowning Boy Heard by His Mother and Sister Thousands of Miles Away

The account of this incident[1] is from Commander T. Aylesbury (formerly of the Indian navy), of Sutton, Surrey, England. The vision of Commander Aylesbury we probably would be justified in regarding as wholly subjective, the scene being such a one as a drowning person might vividly imagine.

In this case it will be observed that a number of persons heard the voice at the same time. If thought transference be the correct explanation of it, it would seem that this thought must have been impressed upon the different minds by something objective. Of course it is not the physical voice that is carried, but it is possible that intense psychic or mental excitement may make waves on something we may call psychic ether or thought ether, and that these waves enter the minds of all who are in harmony with the transmitting soul in some such way as we may imagine the waves produced by the transmitter of the wireless telegraph report themselves to the instruments attuned in harmony with the transmitter, be they one or a thousand. Wireless telegraphy serves me well as an illustration. Is this the explanation of this kind of phenomena, or is the explanation to be found in the hypothesis that the spirit world is all about us and to it distance is as nothing, and that this spirit world reports at times to us what is taking place to kindred souls at a distance? Here is the story as told by Commander Aylesbury:

"'The writer, when thirteen years of age, was capsized in a boat, when landing on the Island of Bally, east of Java, and was nearly drowned. On coming to the surface, after being repeatedly submerged, the boy called his mother. This amused the boat's crew, who spoke of it afterward, and jeered him a good deal about it. Months after, on arrival in England, the boy went to his home, and, while telling his mother

[1] "Phantasms of the Living," vol. ii., pp. 227, 228.

of his narrow escape, he said: "While I was under water, I saw you all sitting in this room; you were working something white. I saw you all—mother, Emily, Eliza, and Ellen." His mother at once said: "Why yes, and I heard you cry out for me, and I sent Emily to look out of the window, for I remarked that something had happened to that poor boy." The time, owing to the difference of east longitude, corresponded with the time when the voice was heard.'

"Commander Aylesbury adds in another letter:

"'I saw their features (my mother's and sisters'), the room and the furniture, particularly the old-fashioned Venetian blinds. My eldest sister was seated next to my mother.'

"Asked as to the time of the accident, Commander Aylesbury says:

"'I think the time must have been very early in the morning. I remember a boat capsized the day before and washed up. The mate said we would go and bring her off in the morning, but the exact time I can not remember. It was a terrible position, and the surf was awful. We were knocked end over end, and it was the most narrow escape I ever had—and I have had many; but this one was so impressed on my mind with the circumstances—the remarks and jeers of the men—"Boy, what was you calling for your mother for? Do you think she could pull you out of Davey Jones's locker," etc., with other language I can not use.'

"The following is an extract from a letter written to Commander Aylesbury by one of his sisters, and forwarded to us in 1883:

"'I distinctly remember the incident you mention in your letter (the voice calling "Mother"); it made such an impression on my mind, I shall never forget it. We were sitting quietly at work one evening; it was about nine o'clock. I think it must have been late in the summer, as we had left the street door open. We first heard a faint cry of "Mother"; we all looked up, and said to one another, "Did you hear that? Some one cried out 'Mother.'" We had scarcely finished speaking when the voice again called "Mother" twice in quick succession, the last cry a frightened, agonizing cry. We all started up, and mother said to me, "Go to the door and see what is the matter." I ran directly into the street and stood some few minutes, but all was silent and not a person to be seen; it was a lovely evening, not a breath

of air. Mother was sadly upset about it. I remember she paced the room, and feared that something had happened to you. She wrote down the date the next day, and when you came home and told us how near you had been drowned, and the time of day, father said it would be about the time nine o'clock would be with us. I know the date and the time corresponded.'

"[The difference of time at the two places is a little more than seven hours; consequently nine in the evening in England would correspond with 'very early in the morning' of the next day at the scene of the accident. But the incident happened too long ago for memory to be trusted as to the exactitude of the coincidence.]"

This hearing of voices is a far more common experience than is usually believed. Of course, much of this class of phenomena is the creation of the imagination and much is simply coincidence, but there is a large remainder that must be dealt with on some other theory.

III

DISPLAY OF PSYCHIC FORCE INDEPENDENT OF MUSCULAR ACTION

No physical effect without a cause is one of the fundamental dicta of science; but a scientist greatly errs who tells us that there can be a psychic effect without a cause, and he will greatly err should he undertake to explain mental and spiritual phenomena on a physical basis. The mind is a cause; but should any one say, because you can not find this cause by chemical analysis or by test of the scales or by the microscope, that it does not exist? He who would expect to explain a field of wheat by physical causes alone would go astray. One of the chief causes that we have a field of wheat instead of a field of thistles is the *will* of the farmer.

In the study of psychic phenomena that exhibit themselves in physical ways, the claim seems reasonable that the investigator should himself have a well-developed psychic nature.

Soul interprets soul, as love interprets love, and music, music. This is a law that does not seem to have any exception, but is often overlooked.

In the study of psychic phenomena of the class called the "physical order," the physical scientist of course must recognize that these phenomena occur on the physical plane, and hence are to be examined by physical methods of investigation to find the physical causes; but unless he has other eyes, when he gets to the end of his investigations he will say simply: "As far as I have got these are the causes; the physical causes back of these I may find with more knowledge and with more research." Or he will say, "There is some trick here which I can not explain." He has eyes, but he sees not, and hence will be forever a skeptic. There will always be to his mind a cause still farther back. Such a one was never convinced by the marvels wrought by a Christ or an apostle. He could discern the coming changes of the weather, but not the signs of psychic movements. There are scientists who can look up and beyond. One who has great soul development may be none the less exacting with his crucible and microscope and spectrum, yet to him the soul of man is more manifest than the hair that covers the head, more manifest than the skin, flesh, and bone; so to such a one God and the spirit world may be the most manifest of actualities.

Experiments by Sir William Crookes

It is well to bear in mind that Mr. Crookes utterly denies the statement that has been widely published, to the effect he now recognizes that he was wrong in his investigations in the seventies which he at that time published in *The Quarterly Journal of Science* (himself the editor), and since in book form under the title "Crookes's Researches in Modern Spiritualism." In several recent utterances Mr. Crookes says that the facts which he recorded in those scientific investigations he believes now were facts as much as he believed

then that they were facts, and he sees no reason to change his mind as to the good faith of the mediums through whom he made these experiments. Now Mr. Crookes, like many of the rest of us, would interpret these facts—at least many of them —from the viewpoint of telepathy. But intelligences outside of the flesh, as well as inside of the flesh, may be able to use telepathy. Telepathy means simply a method by which mind communes with mind in a direct way or independent of the physical senses. This we can easily believe to be true whether the mind is in a body or outside of a body.

Sir William Crookes is one of the three really great scientists living to-day in England; Lord Kelvin and Alfred Russel Wallace are the other two. That was a bright galaxy of English scientists in 1870: Darwin, Huxley, Tyndal, Thompson (Kelvin), Wallace, Crookes—and not the least brilliant star in it was Crookes.

Those who remember thirty-three years back will recall easily the bombshell exploded by Crookes in the camp of scientists—the one to which he refers in his presidential address in 1898 at Bristol. Crookes had determined, with the approval of some of the most prominent of his scientific brethren, to investigate scientifically the so-called "spiritual or psychic phenomena" that were at that time making much noise in the world. In the July number, 1870, of *The Quarterly Journal of Science*, he published his first paper on "Experimental Investigation of a New Force," announcing that his experiments had demonstrated to his mind the existence of a psychic force controlled by an intelligence unknown to science.

The guffaw which greeted this announcement, the incredulity, derision, and persecution which followed, do not make a bright page in the history of modern science.

Nothing could be more admirable than the spirit with which Mr. Crookes undertook these investigations. He was not then a Spiritualist, but a scientist in search of scientific

truth. Read carefully his explanation of his purposes and methods as published by himself at the outset of his investigations:[1]

"I consider it the duty of scientific men, who have learned exact modes of working, to examine phenomena which attract the attention of the public, in order to confirm their genuineness or to explain if possible the delusions of the honest and to expose the tricks of deceivers. . . .

"A man may be a true scientific man, and yet agree with Professor de Morgan when he says: 'I have both seen and heard, in a manner which would make unbelief impossible, things called spiritual, which can not be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me; but when it comes to what is the cause of these phenomena, I find I can not adopt any explanation which has yet been suggested. . . . The physical explanations which I have seen are easy, but miserably insufficient. The spiritual hypothesis is sufficient, but ponderously difficult.'

"Regarding the sufficiency of the explanation, I am not able to speak. That certain physical phenomena, such as the movement of material substances and the production of sounds resembling electric discharges, occur under circumstances in which they can not be explained by any physical law at present known, is a fact of which I am as certain as I am of the most elementary fact in chemistry. My whole scientific education has been one long lesson in exactness of observation, and I wish it to be distinctly understood that this firm conviction is the result of most careful investigation. But I can not at present hazard even the most vague hypothesis as to the cause of the phenomena. Hitherto I have seen nothing to convince me of the truth of the 'spiritual' theory. In such an inquiry the intellect demands that the spiritual proof must be absolutely incapable of being explained away; it must be so strikingly and convincingly true that we can not, dare not deny it.

"Faraday says: 'Before we proceed to consider any question involving physical principles, we should set out with clear ideas of the naturally possible and impossible.' But this appears like reasoning in a circle; we are to investigate

[1] Preface to early edition of Crookes's "Researches in Spiritualism."

nothing till we know it to be *possible*, while we can not say what is *impossible*, outside pure mathematics, till we know everything.

"In the present case I prefer to enter upon the inquiry with no preconceived notions whatever as to what can or can not be, but with all my senses alert and ready to convey information to the brain; believing, as I do, that we have by no means exhausted all human knowledge or fathomed the depths of all the physical forces, and remembering that the great philosopher already quoted said, in reference to some speculations on the gravitating force, 'Nothing is too wonderful to be true, if it be consistent with the laws of nature; and in such things as these experiment is the best test of such consistency.'

"The modes of reasoning of scientific men appear to be generally misunderstood by Spiritualists with whom I have conversed, and the reluctance of the trained scientific mind to investigate this subject is frequently ascribed to unworthy motives. I think, therefore, it will be of service if I here illustrate the modes of thought current among those who investigate science, and say what kind of experimental proof science has a right to demand before admitting a new department of knowledge into her ranks. We must not mix up the exact and the inexact. The supremacy of accuracy must be absolute.

"The first requisite is to be sure of facts; then to ascertain conditions; next, laws. Accuracy and knowledge of detail stand foremost among the great aims of modern scientific men. No observations are of much use to the student of science unless they are truthful and made under test conditions; and here I find the great mass of spiritualistic evidence to fail. In a subject which, perhaps, more than any other lends itself to trickery and deception, the precautions against fraud appear to have been in most cases totally insufficient, owing it would seem to an erroneous idea that to ask for such safeguards was to imply a suspicion of the honesty of some one present. We may use our own unaided senses, but when we ask for instrumental means to increase their sharpness, certainty, and trustworthiness under circumstances of excitement and difficulty, and when one's natural senses are liable to be thrown off their balance, offense is taken.

"In the countless number of recorded observations I have

read, there appear to be few instances of meetings held for the express purpose of getting the phenomena under test conditions, in the presence of persons properly qualified by scientific training to weigh and adjust the value of the evidence which might present itself. The only good series of test experiments I have met with were tried by the Count de Gasparin,[1] and he, while admitting the genuineness of the phenomena, came to the conclusion that they were not due to supernatural agency.

"The pseudo-scientific Spiritualist professes to know everything; no calculations trouble his serenity, no hard experiments, no long, laborious readings; no weary attempts to make clear in words that which has rejoiced the heart and elevated the mind. He talks glibly of all sciences and arts, overwhelming the inquirer with terms like 'electrobiologize,' 'psychologize,' 'animal magnetism,' etc.—a mere play upon words, showing ignorance rather than understanding. Popular science such as this is little able to guide discovery rushing onward to an unknown future; and the real workers of science must be extremely careful not to allow the reins to get into unfit and incompetent hands.

"In investigations which so completely baffle the ordinary observer, the thorough scientific man has a great advantage. He has followed science from the beginning through a long line of learning, and he knows, therefore, in what direction it is leading; he knows that there are dangers on one side, uncertainties on another, and almost absolute certainty on a third; he sees to a certain extent in advance. But where every step is toward the marvelous and unexpected, precautions and tests should be multiplied rather than diminished. Investigators must work; altho their work may be very small in quantity, if only compensation be made by its intrinsic excellence. But, even in this realm of marvels—this wonderland toward which scientific inquiry is sending out its pioneers—can anything be more astonishing than the delicacy of the instrumental aids which the workers bring with them to supplement the observations of their natural senses?

"The Spiritualist tells of bodies weighing fifty or one hundred pounds being lifted up into the air without the intervention of any known force; but the scientific chemist is

[1] It must be remembered that this was all said by Crookes in 1871, ten years before the Society for Psychical Research began its scientific investigations.

accustomed to use a balance which will render sensible a weight so small that it would take ten thousand of them to weigh one grain; he is therefore justified in asking that a power, professing to be guided by intelligence, which will toss a heavy body up to the ceiling, shall also cause his delicately poised balance to move under test conditions.

"The Spiritualist tells of tapping sounds which are produced in different parts of a room when two or more persons sit quietly round a table. The scientific experimenter is entitled to ask that these taps shall be produced on the stretched membrane of his phonautograph.

"The Spiritualist tells of rooms and houses being shaken, even to injury, by superhuman power. The man of science merely asks for a pendulum to be set vibrating when it is in a glass case and supported on solid masonry.

"The Spiritualist tells of heavy articles of furniture moving from one room to another without human agency. But the man of science has made instruments which will divide an inch into a million parts, and he is justified in doubting the accuracy of the former observations if the same force is powerless to move the index of his instrument one poor degree.

"The Spiritualist tells of flowers with the fresh dew on them, of fruit, and living objects being carried through closed windows and even solid brick walls. The scientific investigator naturally asks that an additional weight (if it be only the one-thousandth part of a grain) be deposited on one pan of his balance when the case is locked. And the chemist asks for the one-thousandth of a grain of arsenic to be carried through the sides of a glass tube in which pure water is hermetically sealed.

"The Spiritualist tells of manifestations of power which would be equivalent to many thousands of 'foot-pounds,' taking place without known agency. The man of science, believing firmly in the conservation of force, and that it is never produced without a corresponding exhaustion of something to replace it, asks for some such exhibitions of power to be manifested in his laboratory, where he can weigh, measure, and submit it to proper tests.[1]

"[1] In justice to my subject, I must state that, on repeating these views to some of the leading 'Spiritualists' and most trustworthy 'mediums' in England, they express perfect confidence in the success of the inquiry, if honestly carried out in the spirit here exemplified; and they have offered to assist me to the utmost of their ability, by placing their peculiar powers at my disposal. As far as I have proceeded, I may as well add that the preliminary tests have been satisfactory."

Mr. Crookes entered at once with rare intelligence upon his series of experiments, which lasted for several years. From time to time he published the results attained in *The Quarterly Journal of Science* and elsewhere, and finally in book form. It is interesting to observe in the progressive publications the conviction growing slowly in his mind, first, that there is here a psychic force unrecognized by science; second, that this force is governed by an outside intelligence. He found, what we all find who undertake a serious investigation, that this force is uncertain, seemingly capricious, exceedingly difficult to investigate; but he also found what to his mind was indisputable evidence that it exists.

One year from the announcement of his purpose he published his second paper in *The Quarterly*. He had made many experiments with different mediums, especially with Daniel D. Home, who, he says, proved to be endowed in a remarkable way with this psychic force. His account of these various experiments is of absorbing interest and is marked by rare scientific skill and judgment. He scientifically demonstrated by carefully prepared apparatus that weight can be increased many pounds without physical contact. This he again and again tested by different experiments in his own house and through different mediums, and in the presence of scientific friends, until he was fully convinced of the fact. Those who care to follow psychic experiments when conducted by a master scientist and who can recognize the importance of facts when they come into contact with them should get and master the little book in which Mr. Crookes has published these experiments. Its title is Crookes's "Researches into Spiritualism."

The opposition Mr. Crookes encountered from scientists after the publication of the first series of his experiments mentioned is instructive. He says:

"I confess I am surprised and pained at the timidity or apathy shown by scientific men in reference to this subject.

Some little time ago, when an opportunity for examination was first presented to me, I invited the cooperation of some scientific friends in a systematic investigation; but I soon found that to obtain a scientific committee for the investigation of this class of facts was out of the question, and that I must be content to rely on my own endeavors, aided by the cooperation from time to time of a few scientific and learned friends who were willing to join in the inquiry. I still feel that it would be better were such a committee of known men to be formed, who would meet Mr. Home in a fair and unbiased manner, and I would gladly assist in its formation; but the difficulties in the way are great.

"A committee of scientific men met Mr. Home some months ago at St. Petersburg. They had one meeting only, which was attended with negative results; and on the strength of this they published a report highly unfavorable to Mr. Home. The explanation of this failure, *which is all they have accused him of*, appears to me quite simple. Whatever the nature of Mr. Home's power, it is very variable and at times entirely absent. It is obvious that the Russian experiment was tried when the force was at a minimum. The same thing has frequently happened within my own experience. A party of scientific men met Mr. Home at my house, and the results were as negative as those at St. Petersburg. Instead, however, of throwing up the inquiry, we patiently repeated the trial a second and a third time, when we met with results which were positive."

Mr. Crookes again and again had to defend himself against all manner of criticisms, some from his scientific brethren, and some from the press—all knew "just how the thing was done" without investigation better than a thorough scientist knew who was on the spot and applying the strictest scientific tests. The most common accusation was that he had become a Spiritualist, and was now seeking to get proofs for his belief. The truth is he was not then a Spiritualist. He started in the investigation believing the phenomena were tricks of legerdemain, hoodwinking the people, and that it was the duty of scientists, when an error becomes so prevalent, to expose it.

Many further experiments were made by Sir William Crookes that demonstrated to his mind that physical force can be exerted without mechanical contact. He proved that it was not necessary for the medium Home even to touch the board connecting with the spring balance. He arranged devices that required contact only through water with the spring balance; the balance automatically recording the results. These experiments were to Mr. Crookes conclusive that he was dealing with a force hitherto unknown to science, a force that was directed *by some outside intelligence.* But each publication of additional experiments brought upon him only additional ridicule, especially from his fellow scientists. He was compelled to explain again and again his object in these investigations:

"Let me take the opportunity of explaining the exact position which I wish to occupy in respect to the subject of psychic force and modern Spiritualism. I have desired to examine the phenomena from a point of view as strictly physical as their nature will permit. I wish to ascertain the laws governing the appearance of very remarkable phenomena which at the present time are occurring to an almost incredible extent. That a hitherto unrecognized form of force—whether it be called psychic force or x force is of little consequence—is involved in this occurrence is not with me a matter of opinion but of absolute knowledge; but the nature of that force, or the cause which immediately excites its activity, forms a subject on which I do not at present feel competent to offer an opinion. I wish, at least for the present, to be considered in the position of an electrician at Valentia, examining by means of appropriate testing instruments certain electrical currents and pulsations passing through the Atlantic cable; independently of their causation, and ignoring whether these phenomena are produced by imperfections in the testing instruments themselves—whether by earth currents or by faults in the insulation—or whether they are produced by an intelligent operator at the other end of the line."

Mr. Crookes's Formal Report of His Four Years of Inquiry of "Phenomena Called Spiritual" [1]

"But with all [mediums] I have taken such precautions as place trickery out of the list of possible explanations. Be it remembered that an explanation, to be of any value, must satisfy all the conditions of the problem."—CROOKES in the final report.

"I have nothing to retract. I adhere to my already published statements. Indeed, I might add much thereto."—CROOKES in his address, in 1898, as President of the British Association for the Advancement of Science.

"Like a traveler exploring some distant country, the wonders of which have hitherto been known only through reports and rumors of a vague or distorted character, so for four years have I been occupied in pushing an inquiry into a territory of natural knowledge which offers almost virgin soil to a scientific man. As the traveler sees in the natural phenomena he may witness the action of forces governed by natural laws, where others see only the capricious intervention of offended gods, so have I endeavored to trace the operation of natural laws and forces where others have seen only the agency of supernatural beings, owning no laws and obeying no force but their own free will. As the traveler in his wanderings is entirely dependent on the good-will and friendliness of the chiefs and the medicine men of the tribes among whom he sojourns, so have I not only been aided in my inquiry in a marked degree by some of those who possess the peculiar powers I have sought to examine, but have also formed firm and valued friendships among many of the recognized leaders of opinion whose hospitalities I have shared. As the traveler sometimes sends home, when opportunity offers, a brief record of progress—which record, being necessarily isolated from all that has led up to it, is often received with disbelief or ridicule—so have I on two occasions selected and published what seemed to be a few striking and definite *facts;* but having omitted to describe the preliminary stages necessary to lead the public mind up to an appreciation of the phenomena and to show how they fitted into other observed facts, they were also met, not only with incredulity, but with no little abuse. And, lastly, as the traveler, when

[1] Quarterly Journal of Science, January, 1874.

his exploration is finished and he returns to his old associates, collects together all his scattered notes, tabulates them, and puts them in order ready to be given to the world as a connected narrative, so have I, on reaching this stage of the inquiry, arranged and put together all my disconnected observations, ready to place before the public in the form of a volume.

"The phenomena I am prepared to attest are so extraordinary and so directly oppose the most firmly rooted articles of scientific belief—among others, the ubiquity and invariable action of the force of gravitation—that even now, on recalling the details of what I witnessed, there is an antagonism in my mind between *reason*, which pronounces it to be scientifically impossible, and the consciousness that my senses, both of touch and sight—and these corroborated, as they were, by the senses of all who were present—are not lying witnesses when they testify against my preconceptions.[1]

"But the supposition that there is a sort of mania or delusion which suddenly attacks a whole roomful of intelligent persons who are quite sane elsewhere, and that they all concur to the minutest particulars in the details of the occurrences of which they suppose themselves to be witnesses, seems to my mind more incredible than even the facts they attest. . . .

"I now proceed to classify some of the phenomena which have come under my notice, proceeding from the simple to the more complex, and briefly giving under each heading an outline of some of the evidence I am prepared to bring forward. My readers will remember that, with the exception of cases specially mentioned, the occurrences have taken place *in my own house, in the light, and with only private*

[1] "The following remarks are so appropriate that I can not forbear quoting them. They occur in a private letter from an old friend, to whom I had sent an account of some of these occurrences. The high position which he holds in the scientific world renders doubly valuable any opinion he expresses on the mental tendencies of scientific men. 'Any *intellectual* reply to your facts I can not see. Yet it is a curious fact that even I, with all my tendency and desire to believe spiritualistically, and with all my faith in your power of observing and your thorough truthfulness, feel as if I wanted to see for myself; and it is quite painful to me to think how much more proof I want. Painful, I say, because I see that it is not reason which convinces a man, unless a fact is repeated so frequently that the impression becomes like a habit of mind, an old acquaintance, a thing known so long that it can not be doubted. This is a curious phase of man's mind, and it is remarkably strong in scientific men—stronger than in others, I think. For this reason we must not always call a man dishonest because he does not yield to evidence for a long time. The old wall of belief must be broken by much battering.'"

friends present besides the medium. In the contemplated volume[1] I propose to give in full detail the tests and precautions adopted on each occasion, with names of witnesses. I only briefly allude to them in this article.

"CLASS I

"The Movement of Heavy Bodies with Contact, but without Mechanical Exertion

"This is one of the simplest forms of the phenomena observed. It varies in degree from a quivering or vibration of the room and its contents to the actual rising into the air of a heavy body when the hand is placed on it. The retort is obvious that if people are touching a thing when it moves, they push it or pull it or lift it; I have proved experimentally that this is not the case in numerous instances, but as a matter of evidence I attach little importance to this class of phenomena by itself, and only mention them as a preliminary to other movements of the same kind, but without contact.

"These movements (and indeed I may say the same of every kind of phenomenon) are generally preceded by a peculiar cold air, sometimes amounting to a decided wind. I have had sheets of paper blown about by it, and a thermometer lowered several degrees. On some occasions, which I will subsequently give more in detail, I have not detected any actual movement of the air, but the cold has been so intense that I could only compare it to that felt when the hand has been within a few inches of frozen mercury.

"CLASS II

"The Phenomena of Percussive and Other Allied Sounds

"The popular name of 'raps' conveys a very erroneous impression of this class of phenomena. At different times during my experiments I have heard delicate ticks as with the point of a pin, a cascade of sharp sounds as from an induction-coil in full work, detonations in the air, sharp metallic taps, a cracking like that heard when a frictional machine is at work, sounds like scratching, the twittering as of a bird, etc.

[1] Mr. Crookes says that he never found time to complete the volume here promised. In a paper published in the Proceedings of the S. P. R., December, 1889, he gave the public many of these additional facts.

"These sounds are noticed with almost every medium, each having a special peculiarity; they are more varied with Mr. Home, but for power and certainty I have met with no one who at all approached Miss Kate Fox. For several months I enjoyed almost unlimited opportunity of testing the various phenomena occurring in the presence of this lady, and I especially examined the phenomena of these sounds. With mediums generally it is necessary to sit for a formal séance before anything is heard; but in the case of Miss Fox it seems only necessary for her to place her hand on any substance for loud thuds to be heard in it, like a triple pulsation, sometimes loud enough to be heard several rooms off. In this manner I have heard them in a living tree, on a sheet of glass, on a stretched iron wire, on a stretched membrane, a tambourine, on the roof of a cab, and on the floor of a theater. Moreover, actual contact is not always necessary; I have had these sounds proceeding from the floor, walls, etc., when the medium's hands and feet were held, when she was standing on a chair, when she was suspended in a swing from the ceiling, when she was enclosed in a wire cage, and when she had fallen fainting on a sofa. I have heard them on a glass harmonicon; I have felt them on my own shoulder and under my own hands; I have heard them on a sheet of paper, held between the fingers by a piece of thread passed through one corner. With a full knowledge of the numerous theories which have been started, chiefly in America, to explain these sounds, I have tested them in every way that I could devise, until there has been no escape from the conviction that they were true objective occurrences not produced by trickery or mechanical means.

"An important question here forces itself upon the attention. *Are the movements and sounds governed by intelligence?* At a very early stage of the inquiry it was seen that the power producing the phenomena was not merely a blind force, but was associated with or governed by intelligence; thus the sounds to which I have just alluded will be repeated a definite number of times, they will come loud or faint, and in different places at request; and, by a prearranged code of signals, questions are answered and messages given with more or less accuracy.

"The intelligence governing the phenomena is sometimes manifestly below that of the medium. It is frequently in

direct opposition to the wishes of the medium: when a determination has been expressed to do something which might not be considered quite right, I have known urgent messages given to induce a reconsideration. The intelligence is sometimes of such a character as to lead to the belief that it does not emanate from any person present.

"Several instances can be given to prove each of these statements, but the subject will be more fully discussed subsequently, when treating of the source of the intelligence.

"CLASS III

"The Alteration of Weight of Bodies

"I have repeated the experiments already described in this *Journal* in different forms and with several mediums. I need not further allude to them here.

"CLASS IV

"Movements of Heavy Substances when at a Distance from the Medium

"The instances in which heavy bodies, such as tables, chairs, sofas, etc., have been moved, when the medium has not been touching them, are very numerous. I will briefly mention a few of the most striking. My own chair has been twisted partly round, while my feet were off the floor. A chair was seen by all present to move slowly up to the table from a far corner, when all were watching it; on another occasion an armchair moved to where we were sitting, and then moved slowly back again (a distance of about three feet) at my request. On three successive evenings a small table moved slowly across the room, under conditions which I had specially prearranged, so as to answer any objection which might be raised to the evidence. I have had several repetitions of the experiment considered by the committee of the Dialectical Society to be conclusive, viz., the movement of a heavy table in full light, the chairs turned with their backs to the table, about a foot off, and each person kneeling on his chair, with hands resting over the backs of the chairs, but not touching the table. On one occasion this took place when I was moving about so as to see how every one was placed.

"CLASS V

"The Rising of Tables and Chairs off the Ground, without Contact with any Person

"A remark is generally made when occurrences of this kind are mentioned, Why is it only tables and chairs which do these things? Why is this property peculiar to furniture? I might reply that I only observe and record facts, and do not profess to enter into the why and wherefore; but indeed it will be obvious that if a heavy, inanimate body in an ordinary dining-room has to rise off the floor, it can not very well be anything else but a table or a chair. That this propensity is not specially attached to furniture, I have abundant evidence; but, like other experimental demonstrators, the intelligence or power, whatever it may be, which produces these phenomena can only work with the materials which are available.

"On five separate occasions a heavy dining-table rose between a few inches and one and one-half feet off the floor, under special circumstances which rendered trickery impossible. On another occasion a heavy table rose from the floor in full light, while I was holding the medium's hands and feet. On another occasion the table rose from the floor, not only when no person was touching it, but under conditions which I had prearranged so as to assure unquestionable proof of the fact.

"CLASS VI

"The Levitation of Human Beings

"This has occurred in my presence on four occasions in darkness. The test conditions under which they took place were quite satisfactory, so far as the judgment was concerned; but ocular demonstration of such a fact is so necessary to disturb our preformed opinions as to 'the naturally possible and impossible,' that I will here only mention cases in which the deductions of reason were confirmed by the sense of sight.

"On one occasion I witnessed a chair, with a lady sitting on it, rise several inches from the ground. On another occasion, to avoid the suspicion of this being in some way performed by herself, the lady knelt on the chair in such manner that its four feet were visible to us. It then rose

about three inches, remained suspended for about ten seconds, and then slowly descended. At another time two children, on separate occasions, rose from the floor with their chairs, in full daylight, under (to me) most satisfactory conditions; for I was kneeling and keeping close watch upon the feet of the chair, and observing that no one might touch them.

"The most striking cases of levitation which I have witnessed have been with Mr. Home. On three separate occasions have I seen him raised completely from the floor of the room. Once sitting in an easy-chair, once kneeling on his chair, and once standing up. On each occasion I had full opportunity of watching the occurrence as it was taking place.

"There are at least a hundred recorded instances of Mr. Home's rising from the ground, in the presence of as many separate persons, and I have heard from the lips of the three witnesses to the most striking occurrence of this kind—the Earl of Dunraven, Lord Lindsay, and Captain C. Wynne—their own most minute accounts of what took place. To reject the recorded evidence on this subject is to reject all human testimony whatever; for no fact in sacred or profane history is supported by a stronger array of proofs.

"The accumulated testimony establishing Mr. Home's levitations is overwhelming. It is greatly to be desired that some person, whose evidence would be accepted as conclusive by the scientific world—if indeed there lives a person whose testimony *in favor* of such phenomena would be taken—would seriously and patiently examine these alleged facts. Most of the eye-witnesses to these levitations are now living, and would doubtless be willing to give their evidence. But in a few years such *direct* evidence will be difficult, if not impossible, to be obtained.

"CLASS VII

"MOVEMENT OF VARIOUS SMALL ARTICLES WITHOUT CONTACT WITH ANY PERSON

"Under this heading I propose to describe some special phenomena which I have witnessed. I can do little more here than allude to some of the more striking facts, all of which, be it remembered, have occurred under circumstances that render trickery impossible. But it is idle to attribute

these results to trickery, for I would again remind my readers that what I relate has not been accomplished at the house of a medium, but in my own house, where preparations have been quite impossible. A medium, walking into my dining-room, can not, while seated in one part of the room with a number of persons keenly watching him, by trickery make an accordion play in *my own* hand when I hold it keys downward, or cause the same accordion to float about the room playing all the time. He can not introduce machinery which will wave window-curtains or pull up Venetian blinds eight feet off, tie a knot in a handkerchief and place it in a far corner of the room, sound notes on a distant piano, cause a card-plate to float about the room, raise a water-bottle and tumbler from the table, make a coral necklace rise on end, cause a fan to move about and fan the company, or set in motion a pendulum when enclosed in a glass case firmly cemented to the wall.

"CLASS VIII

"LUMINOUS APPEARANCES

"These, being rather faint, generally require the room to be darkened. I need scarcely remind my readers again that, under these circumstances, I have taken proper precautions to avoid being imposed upon by phosphorized oil or other means. Moreover, many of these lights are such as I have tried to imitate artificially, but can not.

"Under the strictest test conditions I have seen a solid self-luminous body, the size and nearly the shape of a turkey's egg, float noiselessly about the room, at one time higher than any one present could reach standing on tiptoe, and then gently descend to the floor. It was visible for more than ten minutes, and before it faded away it struck the table three times with a sound like that of a hard, solid body. During this time the medium was lying back, apparently insensible, in an easy-chair.

"I have seen luminous points of light darting about and settling on the heads of different persons. I have had questions answered by the flashing of a bright light a desired number of times in front of my face. I have seen sparks of light rising from the table to the ceiling, and again falling upon the table, striking it with an audible sound. I have had an alphabetic communication given by luminous flashes

occurring before me in the air, while my hand was moving about among them. I have seen a luminous cloud floating upward to a picture. Under the strictest test conditions I have more than once had a solid, self-luminous, crystalline body placed in my hand by a hand which did not belong to any person in the room. *In the light* I have seen a luminous cloud hover over a heliotrope on a side table, break a sprig off, and carry the sprig to a lady; and on some occasions I have seen a similar luminous cloud visibly condense to the form of a hand and carry small objects about. These, however, more properly belong to the next class of phenomena.

"CLASS IX

"The Appearance of Hands, either Self-Luminous or Visible by Ordinary Light

"The forms of hands are frequently *felt* at dark séances or under circumstances where they can not be seen. More rarely I have *seen* the hands. I will here give no instances in which the phenomenon has occurred in darkness, but will simply select a few of the numerous instances in which I have seen the hands in the light.

"A beautifully formed small hand rose up from an opening in a dining-table and gave me a flower; it appeared and then disappeared three times at intervals, affording me ample opportunity of satisfying myself that it was as real in appearance as my own. This occurred in the light in my own room, while I was holding the medium's hands and feet.

"On another occasion a small hand and arm, like a baby's, appeared playing about a lady who was sitting next to me. It then passed to me and patted my arm and pulled my coat several times.

"At another time a finger and thumb were seen to pick the petals from a flower in Mr. Home's buttonhole, and lay them in front of several persons who were sitting near him.

"A hand has repeatedly been seen by myself and others playing the keys of an accordion, both of the medium's hands being visible at the same time, and sometimes being held by those near him.

"The hands and fingers do not always appear to me to be solid and life-like. Sometimes, indeed, they present more the appearance of a nebulous cloud partly condensed into the

form of a hand. This is not equally visible to all present. For instance, a flower or other small object is seen to move; one person present will see a luminous cloud hovering over it, another will detect a nebulous-looking hand, while others will see nothing at all but the moving flower. I have more than once seen, first an object move, then a luminous cloud appear to form about it, and, lastly, the cloud condense into shape and become a perfectly formed hand. At this stage the hand is visible to all present. It is not always a mere form, but sometimes appears perfectly life-like and graceful, the fingers moving and the flesh apparently as human as that of any in the room. At the wrist or arm it becomes hazy, and fades off into a luminous cloud.

"To the touch the hand sometimes appears icy cold and dead, at other times warm and life-like, grasping my own with the firm pressure of an old friend.

"I have retained one of these hands in my own, firmly resolved not to let it escape. There was no struggle or effort made to get loose, but it gradually seemed to resolve itself into vapor, and faded in that manner from my grasp.

"CLASS X

"DIRECT WRITING

"This is the term employed to express writing which is not produced by any person present. I have had words and messages repeatedly written on privately marked paper, under the most rigid test conditions, and have heard the pencil moving over the paper in the dark. The conditions—pre-arranged by myself—have been so strict as to be equally convincing to my mind as if I had seen the written characters formed. But as space will not allow me to enter into full particulars, I will merely select two instances in which my eyes as well as ears were witnesses to the operation.

"The first instance which I shall give took place, it is true, at a dark séance, but the result was not less satisfactory on that account. I was sitting next to the medium, Miss Fox, the only other persons present being my wife and a lady relative, and I was holding the medium's two hands in one of mine, while her feet were resting on my feet. Paper was on the table before us, and my disengaged hand was holding a pencil.

"A luminous hand came down from the upper part of the room, and, after hovering near me for a few seconds, took the pencil from my hand, rapidly wrote on a sheet of paper, threw the pencil down, and then rose up over our heads, gradually fading into darkness.

"My second instance may be considered the record of a failure. 'A good failure often teaches more than the most successful experiment.' It took place in the light, in my own room, with only a few private friends and Mr. Home present. Several circumstances, to which I need not further allude, had shown that the power that evening was strong. I therefore expressed a wish to witness the actual production of a written message such as I had heard described a short time before by a friend. Immediately an alphabetic communication was made as follows: 'We will try.' A pencil and some sheets of paper had been lying on the center of the table; presently the pencil rose up on its point, and after advancing by hesitating jerks to the paper fell down. It then rose and again fell. A third time it tried, but with no better result. After three unsuccessful attempts, a small wooden lath, which was lying near upon the table, slid toward the pencil, and rose a few inches from the table; the pencil rose again, and, propping itself against the lath, the two together made an effort to mark the paper. It fell, and then a joint effort was again made. After a third trial the lath gave it up and moved back to its place, the pencil lay as it fell across the paper, and an alphabetic message told us: 'We have tried to do as you asked, but our power is exhausted.'

"CLASS XI

"PHANTOM FORMS AND FACES

"These are the rarest of the phenomena I have witnessed. The conditions requisite for their appearance appear to be so delicate, and such trifles interfere with their production, that only on very few occasions have I witnessed them under satisfactory test conditions. I will mention two of these cases.

"In the dusk of the evening, during a séance with Mr. Home at my house, the curtains of a window about eight feet from Mr. Home were seen to move. A dark, shadowy, semitransparent form, like that of a man, was then seen by all present standing near the window, waving the curtain

with his hand. As we looked, the form faded away and the curtains ceased to move.

"The following is a still more striking instance. As in the former case, Mr. Home was the medium. A phantom form came from a corner of the room, took an accordion in its hand, and then glided about the room playing the instrument. The form was visible to all present for many minutes, Mr. Home also being seen at the same time. Coming rather close to a lady who was sitting apart from the rest of the company, she gave a slight cry, upon which it vanished.

"CLASS XII

"SPECIAL INSTANCES WHICH SEEM TO POINT TO THE AGENCY OF AN EXTERIOR INTELLIGENCE

"It has already been shown that the phenomena are governed by an intelligence. It becomes a question of importance as to the source of that intelligence. Is it the intelligence of the medium, of any of the other persons in the room, or is it an exterior intelligence? Without wishing at present to speak positively on this point, I may say that while I have observed many circumstances which appear to show that the will and intelligence of the medium have much to do with the phenomena,[1] I have observed some circumstances which seem conclusively to point to the agency of an outside intelligence, not belonging to any human being in the room. Space does not allow me to give here all the arguments which can be adduced to prove these points, but I will briefly mention one or two circumstances out of many.

"I have been present when several phenomena were going on at the same time, some being unknown to the medium. I have been with Miss Fox when she has been writing a message automatically to one person present, while a message to another person on another subject was being given alphabetically by means of 'raps,' and the whole time she was conversing freely with a third person on a subject totally different from either. Perhaps a more striking instance is the following:

"During a séance with Mr. Home a small lath, which I have before mentioned, moved across the table to me, in the

[1] "I do not wish my meaning to be misunderstood. What I mean is, *not* that the medium's will and intelligence are actively employed in any conscious or dishonest way in the production of the phenomena, but that they sometimes appear to act in an unconscious manner."

light, and delivered a message to me by tapping my hand; I repeating the alphabet, and the lath tapping me at the right letters. The other end of the lath was resting on the table, some distance from Mr. Home's hands.

"The taps were so sharp and clear, and the lath was evidently so well under control of the invisible power which was governing its movements, that I said, 'Can the intelligence governing the motion of this lath change the character of the movements and give me a telegraphic message through the Morse alphabet by taps on my hand?' (I have every reason to believe that the Morse code was quite unknown to any other person present, and it was only imperfectly known to me.) Immediately I said this, the character of the taps changed and the message was continued in the way I had requested. The letters were given too rapidly for me to do more than catch a word here and there, and consequently I lost the message; but I heard sufficient to convince me that there was a good Morse operator at the other end of the line, wherever that might be.

"Another instance. A lady was writing automatically by means of the planchette. I was trying to devise a means of proving that what she wrote was not due to 'unconscious cerebration.' The planchette, as it always does, insisted that, altho it was moved by the hand and arm of the lady, the *intelligence* was that of an invisible being who was playing on her brain as on a musical instrument, and thus moving her muscles. I therefore said to this intelligence, 'Can you see the contents of this room?' 'Yes,' wrote the planchette. 'Can you see to read this newspaper?' said I, putting my finger on a copy of *The Times*, which was on a table behind me, but without looking at it. 'Yes,' was the reply of the planchette. 'Well,' said I, 'if you can see that, write the word which is now covered by my finger, and I will believe you.' The planchette commenced to move. Slowly and with great difficulty the word 'however' was written. I turned round and saw that the word 'however' was covered by the tip of my finger.

"I had purposely avoided looking at the newspaper when I tried this experiment, and it was impossible for the lady, had she tried, to have seen any of the printed words, for she was sitting at one table, and the paper was on another table behind, my body intervening.

"CLASS XIII

"MISCELLANEOUS OCCURRENCES OF A COMPLEX CHARACTER

"Under this heading I propose to give several occurrences which can not be otherwise classified, owing to their complex character. Out of more than a dozen cases I will select two. The first occurred in the presence of Miss Kate Fox. To render it intelligible, I must enter into some details.

"Miss Fox had promised to give me a séance at my house one evening in the spring of last year. While waiting for her, a lady relative, with my two eldest sons, aged fourteen and eleven, were sitting in the dining-room where the séances were always held, and I was sitting by myself, writing in the library. Hearing a cab drive up and the bell ring, I opened the door to Miss Fox and took her directly into the dining-room. She said she would not go upstairs, as she could not stay very long, but laid her bonnet and shawl on a chair in the room. I then went to the dining-room door, and telling the two boys to go into the library and proceed with their lessons, I closed the door behind them, locked it, and (according to my usual custom at séances) put the key in my pocket.

"We sat down, Miss Fox being on my right hand and the other lady on my left. An alphabetic message was soon given to turn the gas out, and we thereupon sat in total darkness, I holding Miss Fox's two hands in one of mine the whole time. Very soon a message was given in the following words, 'We are going to bring something to show our power'; and almost immediately afterward we all heard the tinkling of a bell, not stationary, but moving about in all parts of the room: at one time by the wall, at another in a further corner of the room, now touching me on the head, and now tapping against the floor. After ringing about the room in this manner for fully five minutes, it fell upon the table close to my hands.

"During the time this was going on, no one moved and Miss Fox's hands were perfectly quiet. I remarked that it could not be my little handbell which was ringing, for I left that in the library. (Shortly before Miss Fox came, I had occasion to refer to a book, which was lying on a corner of a bookshelf. The bell was on the book, and I put it on one

side to get the book. That little incident had impressed on my mind the fact of the bell being in the library.) The gas was burning brightly in the hall outside the dining-room door, so that this could not be opened without letting light into the room, even had there been an accomplice in the house with a duplicate key, which there certainly was not.

"I struck a light. There, sure enough, was my own bell lying on the table before me. I went straight into the library. A glance showed that the bell was not where it ought to have been. I said to my eldest boy, 'Do you know where my little bell is?' 'Yes, papa,' he replied, 'there it is,' pointing to where I had left it. He looked up as he said this, and then continued, 'No—it's not there, but it was there a little time ago.' 'How do you mean?—has any one come in and taken it?' 'No,' said he, 'no one has been in; but I am sure it was there, because when you sent us in here out of the dining-room, J. (the youngest boy) began ringing it so that I could not go on with my lessons, and I told him to stop.' J. corroborated this, and said that, after ringing it, he put the bell down where he had found it.

"The second circumstance which I will relate occurred in the light, one Sunday evening, only Mr. Home and members of my family being present. My wife and I had been spending the day in the country, and had brought home a few flowers we had gathered. On reaching home, we gave them to a servant to put them in water. Mr. Home came soon after, and we at once proceeded to the dining-room. As we were sitting down, a servant brought in the flowers which she had arranged in a vase. I placed it in the center of the dining-table, which was without a cloth. This was the first time Mr. Home had seen these flowers.

"After several phenomena had occurred, the conversation turned upon some circumstances which seemed only explicable on the assumption that matter had actually passed through a solid substance. Thereupon a message was given by means of the alphabet: 'It is impossible for matter to pass through matter, but we will show you what we can do.' We waited in silence. Presently a luminous appearance was seen hovering over the bouquet of flowers, and then, in full view of all present, a piece of China-grass fifteen inches long, which formed the center ornament of the bouquet, slowly rose from the other flowers, and then descended to the

table in front of the vase between it and Mr. Home. It did not stop on reaching the table, but went straight through it, and we all watched it till it had entirely passed through. Immediately on the disappearance of the grass my wife, who was sitting near Mr. Home, saw a hand come up from under the table between them, holding the piece of grass. It tapped her on the shoulder two or three times with a sound audible to all, then laid the grass on the floor and disappeared. Only two persons saw the hand, but all in the room saw the piece of grass moving about as I have described. During the time this was taking place, Mr. Home's hands were seen by all to be quietly resting on the table in front of him. The place where the grass disappeared was eighteen inches from his hands. The table was a telescope dining-table, opening with a screw; there was no leaf in it, and the junction of the two sides formed a narrow crack down the middle. The grass had passed through this chink, which I measured and found to be barely one-eighth inch wide. The stem of the piece of grass was far too thick to enable me to force it through this crack without injuring it, yet we had all seen it pass through quietly and smoothly; and on examination it did not show the slightest signs of pressure or abrasion."

Sir William Crookes Sees a Man Resting in the Air

Mr. Crookes gives the following description of a séance he attended at his brother's house—Mr. Walter Crookes:[1]

"*Present:* Mr. D. D. Home (medium), Mrs. Douglas, Captain C., Mr. and Mrs. William Crookes, Mr. and Mrs. Wr. Crookes.

"In the drawing-room, round the center-table.

"*Phenomena:* Strong vibrations of the cabinet behind Mr. Home; continuous raps on the table; very strong vibrations of the cabinet. Then a long silence. Mr. Home went to the piano.

"On his return the vibrations recommenced; then there were powerful raps on the table in front of me.

"There were thumps on the table and then on the floor.

[1] Proceedings, S. P. R., vol. vi., pp. 125–7.

"I was touched on the knee.

"I was touched again on the knee. The table then rattled about so violently that I could not write.

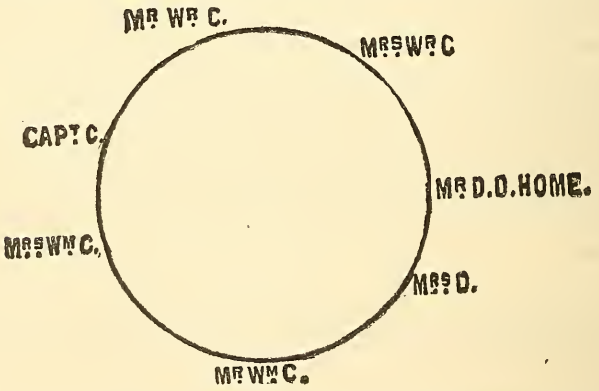
"Mr. Home took the accordion in the usual manner. It played a tune.

"Mrs. Douglas's handkerchief was taken from her lap by a hand visible to her and Mr. Home, the accordion playing beautifully all the time. A message was given:

"'Try less light.'

The handkerchief moved about along the floor, visible to all.

"Mr. Home nearly disappeared under the table in a curious attitude, then he was (still in his chair) wheeled out from



under the table still in the same attitude, his feet out in front off the ground. He was then sitting almost horizontally, his shoulders resting on his chair.

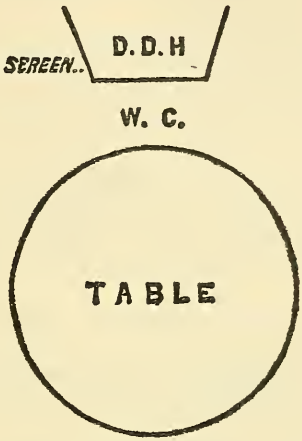
"He asked Mrs. Wr. Crookes to remove the chair from under him as it was not supporting him. He was then seen to be sitting in the air supported by nothing visible.

"Then Mr. Home rested the extreme top of his head on a chair, and his feet on the sofa. He said he felt supported in the middle very comfortably. The chair then moved away of its own accord, and Mr. Home rested flat over the floor behind Mrs. Wr. Crookes.

"A stool then moved up from behind Mrs. Wr. Crookes to between her and Mr. Home.

"Mr. Home then got up, and after walking about the

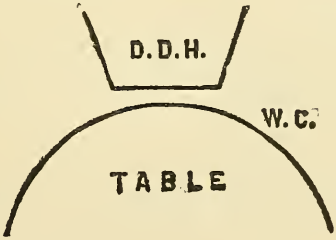
room went to a large glass screen and brought it close up to me, and opened it out thus:



"Mr. Home then put his hands on the screen, and we had raps on the glass. (The gas was turned brightly up during these experiments.)

"Then Mr. Home put his hand on one leaf of the screen, and I put my hand where I chose on the other leaf. Raps came from under my hand.

"The screen was then put thus:



"Mr. Home stood behind the screen and had the gaslight shining full on him. He rested his two hands lightly on the top of the center leaf of the screen. In this position we had the tablecloth moved, raps on the table in front of the screen, and raps on the glass leaves (either one at request). A lady's dress was pulled, and the chairs were shaken.

"The screen was then folded up and laid horizontally on

two chairs so as to form a glass table. Mr. Home sat at one side and I sat at the other side, by ourselves. The light was very good, and the whole of his legs and feet were easily seen through the screen.

"Many experiments were then tried on this glass table. Raps came from it at my request where I desired. It was vibrated, and once raps came when Mr. Home was not touching it.

"The light was then lowered and the screen put aside.

"The cushion from the sofa floated off it and came between Mr. Home and Mrs. Wr. Crookes.

"Mr. Home took the accordion, and it played 'Auld Lang Syne.'

"Some one was seen standing behind Mrs. William Crookes.

"Mrs. William Crookes had severe pain in her head. Mr. Home came behind her and mesmerized her and the pain went.

"A message came to Mrs. Wr. Crookes.

"Nothing more took place after this."

It would be hopeless to expect that this description of the loss of all weight by Home would be believed on the testimony of even so great a scientific expert as is Sir William Crookes, if it were not confirmed by many other similar phenomena; but space will permit me to give but one more example. This I give on the testimony of a witness of high scientific standing, Lord Lindsay, member of the Council of the Royal Society, England. Lord Lindsay writes:

"I was sitting with Mr. Home and Lord Adare, and a cousin of his. During the sitting Mr. Home went into a trance, and in that state was carried out of the window in the room next to where we were and was brought in at our window. The distance between the windows was about seven feet six inches, and there was not the slightest foothold between them, nor was there more than a twelve-inch projection to each window, which served as a ledge to put flowers on.

"We heard the window into the next room lifted up, and almost immediately after we saw Home floating in the air outside our window.

"The moon was shining full into the room; my back was to the light, and I saw the shadow on the wall of the window-sill, and Home's feet about six inches above it. He remained in this position for a few seconds, then raised the window and glided into the room, feet foremost, and sat down.

"Lord Adare then went into the next room to look at the window from which he had been carried. It was raised about eighteen inches, and he expressed his wonder how Mr. Home had been taken through so narrow an aperture.

"Home said, still entranced, 'I will show you'; *and then with his back to the window he leaned back, and was shot out of the aperture, head first, with the body rigid, and then returned quite quietly.*

"The window is about seventy feet from the ground. I very much doubt whether any skilful tight-rope dancer would like to attempt a feat of this description, where the only means of crossing would be by a perilous leap or being borne across in such a manner as I have described, placing the question of the light aside. LINDSAY.

"JULY 14, 1871."

The "Theory of Fraud" is usually based on the assumption that the phenomena are all the results of tricks, clever mechanical arrangements, or legerdemain; the mediums are impostors, and the rest of the company little less than fools.

"It is obvious," says Mr. Crookes, "that this theory can only account for a very small proportion of the facts observed. I am willing to admit that some so-called mediums of whom the public have heard much are arrant impostors, who have taken advantage of the public demand for Spiritualistic excitement to fill their purses with easily earned guineas; while others who have no pecuniary motive for imposture are tempted to cheat, it would seem, solely by a desire for notoriety. I have met with several cases of imposture, some very ingenious, others so palpable that no person who has witnessed the genuine phenomena could be taken in by them. An inquirer into the subject finding one of these cases at his first initiation is disgusted with what he detects at once to be an imposture; and he not unnaturally gives vent to his feelings, privately or in print, by a sweeping denunciation of the whole genus 'medium.' Again, with a thoroughly

genuine medium, the first phenomena which are observed are generally slight movements of the table and faint taps under the medium's hands or feet. These of course are quite easy to be imitated by the medium or any one at the table. If, as sometimes occurs, nothing else takes place, the skeptical observer goes away with the firm impression that his superior acuteness detected cheating on the part of the medium, who was consequently afraid to proceed with any more tricks in *his* presence. He, too, writes to the newspapers exposing the whole imposture, and probably indulges in moral sentiments about the sad spectacle of persons, apparently intelligent, being taken in by imposture which he detected at once.

"There is a wide difference between the tricks of a professional conjurer, surrounded by his apparatus and aided by any number of concealed assistants and confederates, deceiving the senses by clever sleight-of-hand on his own platform, and the phenomena occurring in the presence of Mr. Home, which take place in the light, in a private room that almost up to the commencement of the séance has been occupied as a living-room, and surrounded by private friends of my own, who not only will not countenance the slightest deception, but who are watching narrowly everything that takes place. Moreover, Mr. Home has frequently been searched before and after the séances, and he *always* offers to allow it. During the most remarkable occurrences I have occasionally held both his hands and placed my feet on his feet. On no single occasion have I proposed a modification of arrangements for the purpose of rendering trickery less possible which he has not at once assented to, and frequently he has himself drawn attention to tests which might be tried.

"I speak chiefly of Mr. Home, as he is so much more powerful than most of the other mediums I have experimented with. But with all I have taken such precautions as place trickery out of the list of possible explanations.

"Be it remembered that an explanation to be of any value must satisfy *all* the conditions of the problem. It is not enough for a person, who has perhaps seen only a few of the inferior phenomena, to say, 'I suspect it was all cheating,' or, 'I saw how some of the tricks could be done.'"

Professor Zöllner's Experiments at Leipsic[1]

How Much Credibility is to be Given to These Experiments?—The Breaking of a Pole Requiring the Strength of Two Horses—The Movements and Disappearance of a Table

Zöllner, at the Leipsic University, Germany, was a professor of physics as well as of astronomy, and ranked among the first physicists in the world at the time of his death in 1882. His was a life trained to scientific observation. No one has ever questioned his integrity. The charge of "incipient insanity" may be dismissed as groundless, as the convenient *à priori* conclusion of those of his fellow scientists who could not reconcile sanity with what Zöllner reported he saw. The facts that he continued for years after these experiments as professor at Leipsic and the letter of the Head of the University (see page 276) may be regarded as answer to this charge. Zöllner somewhat weakened the evidential value of his investigations by pushing as vigorously as he did his theory of explanation—that of the fourth dimension. Yet Darwin had a working hypothesis in his investigation of nature, that of evolution. Do scientists insist that this fact should rule Darwin out of court as a witness? Certainly not. Zöllner describes physical phenomena from "raps" upward as taking place in his presence, in his own house, and under the conditions he himself prescribed.

Slade was a stranger to Professor Zöllner and a stranger in Leipsic, having reached there but the day before. He came alone. On the next day after his arrival he called on Zöllner, and the following incident occurred in the presence of Professors Weber, Scheibner, and Zöllner. The throwing of the knife and the slate-writing may be easily explained

[1] The descriptions of these sittings were written by Professor Zöllner and were published in Zöllner's "Transcendental Physics," translated by Massey.

on the theory of sleight-of-hand; but how explain the breaking of the pole?

"While experiments similar to those first described were being successfully made, a violent crack was suddenly heard, as in the discharging of a large battery of Leyden jars. On turning, with some alarm, in the direction of the sound, the before-mentioned screen fell apart in two pieces. The wooden screws, half an inch thick, were torn from above and below, without any visible contact of Slade with the screen. The parts broken were at least five feet removed from Slade, who had his back to the screen; but even if he had intended to tear it down by a cleverly devised sideward motion, it would have been necessary to fasten it on the opposite side. As it was, the screen stood quite unattached, and the grain of the wood being parallel to the axis of the cylindrical wooden fastenings, the wrenching asunder could only be accomplished by a force acting longitudinally to the part in question."

Professor Zöllner further speaks of the breaking of this pole—and let it be remembered that the professor was a trained physicist, one of the ablest of the world's specialists:

"In all phenomena in the presence of Spiritualistic mediums hitherto observed and published, it is almost exclusively the *modus operandi* that has led to controversies concerning the explicability of the phenomena from the standpoint of our conception of nature heretofore. An argument has been founded on the fact that things occur also in the presence of conjurers in which the *modus operandi* of the performer is concealed from us, and thus the causal connection between the muscular movements of the artist and the effect produced by him is so interrupted (apparently) that for the spectator there arises the impression of the inexplicable, and therefore of the miraculous. This argument, however, has for its premise the understood and thus unexpressed presupposition that the muscular force requisite for the production of these tricks of the conjurer remains *within* those limits which according to experience are prescribed to human beings by the organization of their bodies.

"If, for example, one man alone were to perform a trick

requiring the strength of two horses, in relation to such a result the above argument would be no longer admissible, since then there would be no conceivable *modus operandi* able to produce the effect.

"In the case of my bed-screen I am fortunately able to establish such an instance.

"The material of the frame was alder wood; the screen was new, and had been bought by me about a year before at the furniture-shop already mentioned by me. The cross-cut of the two pieces of wood which were longitudinally[1] and simultaneously rent, above and below, amounted to 3.142 cubic centimeters (about 1¼ inches in diameter). According to the experiments of Ettelwein,[2] the amount of pull requisite for the longitudinal rending of such a piece of alder wood is 4,957 kilograms, or about 99 cwts.; since, therefore, *two* such rods have been simultaneously rent, for the production of this effect a force of pull (*Zugkraft*) amounting to 298 cwts. must have been used.

"In order, now, to compare the force here given with that exercised by men, in what follows I quote literally the appended information from Gehler's 'Dictionary of Physics,' vol. ii., p. 976:

"'The muscles of the thigh hold upright the body, whose weight can be put at 150 lbs.; and since there are muscles which bear 300 lbs. in addition, the weight of pressure already amounts in itself to 450 lbs. To cite, however, some examples only of extraordinary strength, I have myself known a man who without preparation and on an accidental occasion carried six Rhenish cubic feet (Brunswick bushels) of wheat, and upon this a large, strong man, up a flight of about eight steps. This weight of itself can be estimated at 450 lbs., and, with the added weight of the bearer, in the whole at 600 lbs., resting on the feet and legs of that man.

[1] "That the pull (*zug*) upon the screen has in fact acted longitudinally only is still evidenced quite independently of the above-mentioned direction of the fibers at the places of division. For between the two strong beams for connecting the movable parts of the frame are two thin, parallel pieces of wood for securing the green woolen stuff with which the screen is overlaid. These thin pieces are fastened without glue to the vertical supports loosely in holes about 25 millimeters deep; if, therefore, instead of a longitudinal pull a rupture (*bruch*) has taken place, these two pegs must have been broken away, which was not the case."

[2] "Handbook of Statistics of Solid Bodies, with particular regard in their application to Architecture," vol. iii.. Berlin, 1808. A very complete review of earlier experiments is given in the "Edinburgh Encyclopedia." Compare Gehler's "Dictionary of Physics," vol. ii., p. 138.

"'There are, moreover, many instances of a vastly greater exertion of strength produced by the extensor muscle of the leg, like that mentioned by Desaguliers, of a man who thus tore a rope which sustained a weight of 1,800 lbs. = 18 cwts.; he himself and some others having raised 1,900 lbs. weight by means of a strap hanging down over the hips, by bringing the somewhat bent leg into a straight direction.

"'I have myself seen a strong man raise 2,000 lbs., by placing himself in a bent posture under a board, whereon this weight rested, bringing its point of gravity somewhere near the hips, supporting the arms on the knees, and then straightening the bent legs. The muscles here applied are, among all in the human body, able to overcome the greatest weights, and so therefore a man raises much heavier burdens in the way described than on the shoulders or with the upper part of the body, if at the same time the backbone has to be straightened.

"'I myself knew a man who raised a hundredweight from the chair on to the table on the little finger of the right hand with outstretched arm; and even this instance is by no means the strongest, judging from credible narratives; so I saw the above-mentioned Hercules, who raised the 2,000 lbs., grasp with his right hand a perpendicular rod of iron, sufficiently secured, and with outstretched arm keep his whole body sustained in a horizontal position for about five seconds without other support.'

"Comparing the above with the force 198 cwts., requisite for the rending of my bed-screen, it will be seen that the strength of the Hercules referred to would have to be multiplied by nearly 10—applied in a favorable position—to produce the physical manifestation which took place in Slade's presence without contact. Since 'the force in the movement of weights by carrying on the flat' is with a horse on the average about five times greater than that of a man,[1] so for the production of the mechanical effect in question in Slade's presence about two horses would have been necessary. Even if Slade should be assumed to be a giant, and the fac-

[1] Gehler's "Dictionary of Physics," vol. v., p. 1004. Literally, "There is therefore in the movement by carrying of weights on the flat, a force:

Of a man = 1 according to Coulomb.
Of a horse = 4.8 according to Brunacci.
Of a horse = 6.1 according to Wessermann."

ulty ascribed to him of moving so swiftly in space that my friends Wilhelm Weber, Scheibner, and I myself were prevented by this rapidity from perceiving how he tore asunder the screen by his own action, yet will *rational* skeptics be disposed to renounce such an 'explanation' after the statements just given.

"But in case I should be reproached with having in the above supposition caricatured the so-called 'rational' attempt at explanation, I may observe that one of my esteemed colleagues who, on the day after the sitting in question, was himself present with two other of our colleagues at a sitting with Mr. Slade, sought quite seriously to appease his scientific conscience by the supposition that Slade carried *dynamite* about with him for the purpose of such strong mechanical manifestations, concealing it in some clever fashion in the furniture, and then with equal adroitness exploding it by a match. This explanation reminded me of one by which a peasant in the remote part of Pomerania attempted to account for the motion of a locomotive. To mitigate in some degree the terror which the first sight of a self-moving locomotive must naturally excite in rude and ignorant men, the priest of the village in question tried to explain to his parishioners the mechanism and effect of a steam-engine. When now the pastor had conducted his peasants, enlightened by his 'popular lecture,'[1] to the railroad just as the first train rushed by, they all shook their heads incredulously, and answered the priest: 'No, no, parson; there are horses hidden inside!' That, in fact, within all bodies electrical forces are potentially latent, which, suddenly released, could exceed the strongest effects of a charge of dynamite, I have already remarked in the first volume as follows: 'It is proved that the electrical energy present in the mass of one milligram[2] of water (or any other body) would be able, if it could be suddenly set free, to produce the amount of motion which the explosion of a charge of 16.7 kilograms[3] of powder in the largest of cannons now existing can impart to a shot of 520 kilograms.'

"In the presence of spiritualistic mediums there must

[1] For reasons given in other parts of his treatises, Professor Zöllner holds popular expositions of scientific subjects in small esteem.—TR.

[2] = 0.01543 grain.

[3] 1 kilogram = 2.2046212 lbs.

therefore have been operative so-called catalytic[1] forces, hitherto concealed from us, which were able to release and convert into active force a small part of the potential energy laid up in all bodies. That fifty years ago a physicist could venture with impunity publicly to declare the possible existence of 'forces up to the present unknown to us,' without on that account having dirt thrown upon him by anonymous writers in (so-called) 'respectable journals,' is proved by the following words of the then professor of physics in the University of Heidelberg in the year 1829:[2] ' Not a few, and among them, moreover, advantageously known scholars, have supposed different *unknown* forces in nature, and especially in man. That there may be such, from whose action many as yet mysterious phenomena of vegetable and animal vital

[1] "That the ordinary chemical and physical processes require for their explanation the supposition of such catalytic forces was first recognized by Berzelius, with whom, as is well known, the designation of these forces originated.

"It is certainly a proof of the great acuteness of Wilhelm Weber, and of the universal significance of his *law*, that already, thirty-two years ago, immediately following the discussion of the analytical expression of his *law* (compare my "Principles of an Electro-Dynamic Theory of Matter," vol. i.), he expressed himself concerning the existence of catalytic forces in nature as follows:

"'Thus this force depends on the quantity of the masses, on their distance, on their relative velocity, and further on that relative acceleration, which comes to them partly in consequence of the persistence of the motion already present in them, partly in consequence of the forces acting upon them from other bodies.

"'It seems to follow from thence that direct interaction between two electrical masses depends not exclusively upon these masses themselves and their mutual relations, but also in the presence of third bodies. Now it is known that Berzelius has already conjectured such a dependence of direct interaction of two bodies in the presence of a third, and has designated the force thence resulting by the name of catalytic. Adopting this name, it can therefore be said that even electrical phenomena proceed in part from catalytic forces.

"'This proof of catalytic forces for electricity is not, however, strictly speaking, a consequence of the discovered principles of electricity. It would only then be so, if with these principles was necessarily connected the idea that only the forces by which electrical masses act *directly* on each other from a distance were thereby determined. It is, however, conceivable that among the forces comprehended under the discovered principles are some exercised *mediately* by electrical masses on one another, which must therefore depend, in the first instance, on the interposing medium, and furthermore on all bodies acting on this medium. Such mediately exercised forces, if the interposing medium is withdrawn from our view, may easily pass for catalytic forces, altho in fact not so. The conception of catalytic forces must at least be essentially modified in speaking of them in such cases. That is to say, under catalytic force must then be understood such a mediately exercised force as can be defined according to a general rule through a certain knowledge of the bodies to whose influence the interposing medium is subjected, altho without knowledge of this medium itself. The discovered fundamental law of electricity gives a general rule for the determination of catalytic forces in this sense.' "

[2] Muncke, in Gehler's "Dictionary of Physics," vol. v., p. 1007.

processes could be explicable, certainly can not be denied generally and *a priori;* but, on the other hand, it is quite certain that the greatest circumspection and a skepticism much to be recommended to a physicist should be exercised in this supposition.'

"How far the paternal counsel here given to *uncritical* physicists is justifiable and decent when applied to men of the scientific eminence of Wilhelm Weber or Fechner, particularly from the mouths of literati and *pretended* (*so-genannten*) 'men of science,' posterity may judge. In the mean while we console ourselves with words addressed by Galileo to Kepler:

"'What wilt thou say of the first teachers at the Gymnasium at Padua who, when I offered it to them, would look neither at the planets nor the moon through the telescope? This sort of men look on philosophy as a book like the Æneid or Odyssey, and believe that truth is to be sought not in the world or nature but only in "comparison of texts." How wouldst thou have laughed, when at Pisa the first teacher of the Gymnasium there endeavored, in the presence of the Grand Duke, to tear away the new planets from heaven with *logical* arguments, like magical exorcisms!'

"Kepler, however, hereupon answered Galileo:

"'Courage, Galileo, and advance! If I see rightly, few of Europe's eminent mathematicians will fall away from us; *so great is the power of truth.*'"

Now test these phenomena by the two hypotheses usually given to explain away Zöllner's experiments with Slade, that Slade hypnotized Zöllner, making him see what he pleased, and the other, that Zöllner was troubled with incipient insanity. To the latter charge the head of the university says "No," with warmth. The talk of those scientists who think belief in Spiritualism is sufficient proof of incipient insanity counts but little. This charge of insanity has been urged against the utterance of almost every great man who has taught something new. The leaders in Palestine thought Christ insane, and yet His mind was the sanest that ever tabernacled in flesh; "great learning" had made Paul mad; Savonarola, Luther, Garrison were all thought by the world's

leaders in their day unsound in mind; Hare, de Morgan, Wallace, Crookes, all had gone daft when they reported that "there is something in Spiritual phenomena."

How will the explanation of hypnotism or sleight-of-hand explain the physical fact that this piece of wood was broken before these professors in a way that required the strength of two horses to do it? The broken pieces of wood were there afterward, and were scientifically examined by scientific men who were among the greatest physicists of the age. The jagged ends showed the direction in which the force was exerted.

On the theory of hypnotism, several professors would have had to have been hypnotized at the same time and not have known it—possible, but not likely; yet the fact remained afterward that the pole was broken by a pull that required the strength of two horses.

As soon as Professor Zöllner had made known what occurred in his presence, a storm of ridicule and criticism burst upon him as had burst upon Wallace and Crookes. Then it was discovered, but not before, that he was afflicted with incipient insanity. Zöllner urged the following consideration upon his scientific colleagues:

"The establishment of physical facts falls within the domain of the physicist; and if men of such distinguished eminence as Wilhelm Weber, Fechner, and others, after thorough experimental investigation, publicly attest the reality of such facts, it is evidently nothing but an act of modern presumption for unscientific people, at their pleasure, to accept as facts absurd conjectures concerning the possibility of trickery without more inquiry, and thus to deny the capacity of these men for exact observations.

"I have already described in detail the conditions under which the knots occurred in the string fastened by a seal, in the presence of Mr. Slade, without the string being touched. Every possibility that these knots were in the string already, before the sealing of the ends, and had only been brought to another part of the same by pushing, is definitely excluded."

. . . . . .

"As regards the following experiments with Mr. Slade,

I describe them in the first place for *physicists*, that is, for scientific men who are competent to understand my other physical investigations and experiments, to which, during the space of twenty years, I have given publicity in scientific journals. Such men alone are able to form an independent judgment, on the ground of my antecedent work, as to how far confidence should be extended to me as a physical experimentalist. For tho the theoretical considerations—by which the facts of observation so imparted by me during that space have been connected hitherto—deviate in many respects from my own, the facts themselves so observed by me have up to this time received only confirmation in their entirety. As regards such men, also, who on the ground of my labors heretofore are able to form their own independent judgment on my reliability and credibility, I am relieved from the useless trouble of describing more minutely and circumstantially than is necessary for intellectual and scientific men the conditions under which the following phenomena were observed by me. Suppose, for example, I observed during a physical investigation (as in that concerning the electric fluid) deviations of the magnetic needle under hitherto unusual conditions. If now a physicist, wishing to bring my observations into contempt, were to suggest that I had perhaps accidentally had a magnetic knife on the table, or had not duly taken into account the daily variations of the earth's magnetism, such suppositions might be entertained with respect to a student or beginner in the province of physical observations, but I myself should feel them, coming from a scientific colleague, as an insult, and should hold it beneath my dignity as a physicist to reply to them.[1]

"I assume entirely the same position in describing the following experiments with Mr. Slade, which I conducted partly alone, partly in company with my above-named friend, Oscar von Hoffmann, as in describing the greater number of my former physical investigations."

[1] "The above protest recalls that of Mr. Crookes, in referring to a suggestion that, in his researches with Mr. Home, he had possibly allowed the latter to supply a board forming an essential part of the apparatus employed.

"It is seriously expected," says Mr. Crookes, "that I should answer such a question as 'did Mr. Home furnish the board?' Will not my critics give me credit for the possession of some amount of common sense? And can they not imagine that obvious precautions, which occur to them as soon as they sit down to pick holes in my experiments, are not unlikely to have also occurred to me in the course of prolonged and patient investigation?"—TR.

Zöllner calls attention to the fact that it would have been preposterous, "on entering a new and wholly unfamiliar province of physical phenomena, to impose *a priori* conditions under which these phenomena '*ought*' to occur." He continues:

"The experiments formerly described (December 17, 1878) with the knotted cord suggest two explanations, according as one supposes a space of three or of four dimensions. In the first case there must have been a so-called passage of matter through matter; or, in other words, the molecules of which the cord consists must have been separated in certain places, and then, after the other portion of cord had been passed through, again united in the same position as at first. In the second case the manipulation of the flexible cord being, according to my theory, subject to the laws of a four-dimensional region of space, such a separation and reunion of molecules would not be necessary. The cord would, however, certainly undergo during the process an amount of twisting which would be discernible after the knots were tied. I had not paid attention to this circumstance in December last year, and had not examined the cords with regard to the size and direction of the twist. The following experiment, however, which took place on the 8th of May this year, in a sitting of a quarter of an hour's duration with Mr. Slade in a well-lighted room,[1] furnishes an answer to the above question in favor of the four-dimensional theory without separation of material particles.

"The experiment was as follows: I took two bands cut out of soft leather, 44 centimeters long and from 5 to 10 millimeters broad, and fastened the ends of each together, as formerly described with the cords, and sealed them with my own seal. The two leather bands were laid separately on the card-table at which we sat; the seals were placed opposite to one another, and I held my hands over the bands. Slade sat at my left side, and placed his right hand gently over mine, I being able to feel the leather underneath all the time. Slade asserted that he saw lights emanating from my hands, and could feel a cool wind over them. I felt the

[1] Let it be remembered that all of the experiments with Slade were made either in Zöllner's own house or the house of his personal friend, Mr. von Hoffmann.

latter, but could not see the lights. Presently, while I still distinctly felt the cool breeze, and Slade's hands were not touching mine, but were removed from them about two or three decimeters, I felt a movement of the leather bands under my hands. Then came three raps in the table, and on removing my hands the two leather bands were knotted together. The time that the bands were under my hands was at most three minutes."

Zöllner, to test further the power of these unseen intelligences who seemed to be working with Slade, secured two wooden rings, one of oak and the other of alder-wood, each turned from one piece. Zöllner reasoned:

"Could these two rings be interlinked without solution of continuity, the test would be additionally convincing by close microscopic examination of the unbroken continuity of the fiber. Two different kinds of wood being chosen, the possibility of cutting both rings from the same piece is likewise excluded. Two such interlinked rings would consequently in themselves represent a 'miracle,' that is, a phenomenon which our conceptions heretofore of physical and organic processes would be absolutely incompetent to explain."

Zöllner also had cut from a dried gut, such as is used in twine factories, a band without ends, holding that if a knot be tied in this band, close microscopic examination would also reveal whether the connection of the parts of this strip had been severed or not. He says:

"On the 9th day of May, at seven o'clock in the evening, I was alone with Slade in our usual sitting-room. A fresh wind having blown all the afternoon, the sky was remarkably clear, and the room, which has a westerly aspect, was brilliantly lighted by the setting sun. The two wooden rings and the above-mentioned entire bladder band were strung on to a piece of catgut one millimeter in thickness and 1.05 meters in length. The two ends of the catgut were tied together by myself in a knot, and then, as formerly in the case of the string, secured with my own seal by myself.

"When Slade and I were seated at the table in the usual manner, I placed my two hands over the upper end of the sealed catgut. The small round table, already referred to, was placed shortly after our entry into the room a short distance from where we were sitting.

"After a few minutes had elapsed, and Slade had asserted, as usual during physical manifestations, that he saw lights, a slight smell of burning was apparent in the room; it seemed to come from under the table, and somewhat recalled the smell of sulfuric acid. Shortly afterward we heard a rattling sound at the small round table opposite, as of pieces of wood knocking together. When I asked whether we should close the sitting, the rattling was repeated three times consecutively. We then left our seats, in order that we might ascertain the cause of the rattling at the round table. To our great astonishment we found the two wooden rings, which about six minutes previously were strung on the catgut, in complete preservation, encircling the leg of the small table. The catgut was tied in two loose knots, through which the endless bladder band was hanging *uninjured.*

"Immediately after the sitting, astonished and highly delighted at such a wealth of *permanent* results, I called my friend and his wife into the sitting-room. Slade fell into one of his usual trances, and informed us that the invisible beings surrounding him had endeavored, according to my wish, to tie some knots in the endless band, but had been obliged to abandon their intention as the band was in danger of ' melting ' during the operation under the great increase of temperature, and that we should perceive this by the whiteness of a spot on the band. Having taken the band into my own hands immediately after the sitting, and held it up to the moment of Slade's communication, I felt great interest in testing the correctness of this assertion. There was, in fact, a white spot as indicated, and when we took *another* piece of exactly the same material and held it over a lighted candle, the effect of the increased temperature was to produce precisely such another white spot. This fact, in connection with the burning smell perceived during the sitting, as well as the increase in temperature in a former experiment (related above), will be worth bearing in mind in further experiments with four-dimensional movements of bodies.

"From the foregoing it will be seen that my *prepared*

experiments did not succeed in the manner *expected* by me. For example, the two wooden rings were not linked together, but instead were transferred within five minutes from the sealed catgut to the leg of the round birchen table. Since the seal was not loosened, and the top of the table was *not at any time* removed—it is still tightly fastened—it follows, from the standpoint of our present conception of space, that each of the two wooden rings penetrated first the catgut and then the birch-wood of the leg of the table. If, however, I ask whether, in the eyes of a skeptic, the experiment desired by me or that which actually succeeded is most fitted to make a great and convincing impression, on closer consideration every one will decide in favor of the latter. For the demonstrative force of the interlinked rings would rest merely on the credibility of the botanically educated microscopist, who must have been my witness (as the imperial court conjurer, Bellachini, was for Mr. Slade) that the natural conformation of the rings had never been disturbed. How wholly useless, however, such testimonies are at present, when, according to Goethe's expression, ' incredulity has become like an inverted superstition for the delusion of our time,' we have seen in the sort of criticism which Bellachini's testimony has undergone at the hands of the Berlin literati.[1] The question will moreover be asked, Why just here in Leipsic the experiments with Mr. Slade have been crowned with such splendid success, and yet the knot experiment, for example, has not once succeeded in Russia, notwithstanding so many wishes? If it is considered how great an interest Mr. Slade must have in seeing so simple and striking an experiment everywhere and always successful, every rightly judging and unprejudiced person must see just in this very circumstance the most striking proof that Mr. Slade is no trickster who by clever manipulations makes these knots himself. For such a one would evidently be at the trouble so to increase his expertness, by frequent repetition of the experiment, as to be able to rely with certainty on his art to deceive other ' men of science.' That, nevertheless, this obvious consideration has not suggested itself, the above-mentioned failure being regarded, on the contrary, as just the proof that Mr. Slade has only deceived us at Leipsic, which he could not do with the

[1] Mere contemptuous abuse—Professor Zöllner gives the articles at length in an earlier part of his volume.—TR.

higher intelligence of the Russian learned, is shown by the following words of a scientific friend from Russia, to whom I had sent my ' Scientific Treatises.' "

The passing of the rings as described by Zöllner from the sealed catgut on to the legs of the table is inexplicable by any known law of nature. Yet, with all deference to Zöllner, had the two wooden rings been linked together, the experiment would have been more satisfactory, forever a scientific demonstration of matter passing through matter. Zöllner planned well, but for some reason the " intelligences " did not carry out his plan. It is easy to believe that if supramundane intelligences are manifesting themselves on earth, they are subject to limitations of which we know nothing. We are not in a position to say what " ought " to take place. We should be content to ask what *can* take place. After Slade's return to America I had many sittings with him and tried hard to perfect this experiment of Zöllner's with turned wooden rings, but did not succeed.

The Disappearance and Reappearance of a Table

The following marvel, Zöllner tells us, took place at about midday in " bright sunshine " :

" I had, as usual, taken my place with Slade at the card-table. Opposite to me stood, as was often the case in other experiments, a small round table near the card-table. The height of the round table is 77 centimeters, diameter of the surface 46 centimeters, the material birchen wood, and the weight of the whole table 4.5 kilograms. About a minute might have passed after Slade and I had sat down and laid our hands joined together on the table when the round table was set in slow oscillations, which we could both clearly perceive in the top of the round table rising above the card-table, while its lower part was concealed from view by the top of the card-table.

" The motions very soon became greater, and the whole table approaching the card-table laid itself under the latter,

with its three feet turned toward me. Neither I nor, as it seemed, Mr. Slade, knew how the phenomenon would further develop,[1] since during the space of a minute which now elapsed nothing whatever occurred. Slade was about to take slate and pencil to ask his ' spirits ' whether we had anything still to expect, when I wished to take a nearer view of the position of the round table lying, as I supposed, under the card-table. To my and Slade's great astonishment we found the space beneath the card-table completely empty, nor were we able to find in all the rest of the room that table which only a minute before was present to our senses. In the expectation of its reappearance we sat again at the card-table, Slade close to me, at the same angle of the table opposite that near which the round table had stood before. We might have sat about five or six minutes, in intense expectation of what should come, when suddenly Slade again asserted that he saw lights in the air. Altho I, as usual, could perceive nothing whatever of the kind, I yet followed involuntarily with my gaze the directions to which Slade turned his head, during all which time our hands remained constantly on the table, linked together (*über-einander liegend*); under the table, my left leg was almost continually touching Slade's right in its whole extent, which was quite without design, and owing to our proximity at the same corner of the table. Looking up in the air eagerly and astonished, in different directions, Slade asked me if I did not perceive the great lights. I answered decidedly in the negative; but as I turned my head, following Slade's gaze up to the ceiling of the room behind my back, I suddenly observed, at a height of about five feet, the hitherto invisible table with its legs turned upward very quickly floating down in the air upon the top of the card-table. Altho we involuntarily drew back our heads sideways, Slade to the left and I to the right, to avoid injury from the falling table, yet we were both, before the round table had laid itself down on the top of the card-table, so violently struck on the side of the head, that I felt the pain on the left of mine fully four hours after this occurrence, which took place at about half-past eleven."

[1] "The movement of heavy objects without any possible contact by Slade was so common that we looked on the movement of the table as only the beginning of a further succession of phenomena."

Alfred Russel Wallace's Experiments in His Own Home with a Friend who did not think Herself a Medium

The famous scientist, Alfred Russel Wallace, by various experiments sought to produce psychic phenomena in his own home and with those who were not known as mediums. He describes some of these experiments as follows:[1]

"I now for some months left off going to Mrs. Marshall's [a medium with whom experiments had been carried on], and endeavored to produce the phenomena at home. My friend, Mr. R., soon found he had the power to produce slight movements of the table, but they were never of such a nature as to satisfy an observer that they were not produced consciously or unconsciously by our own muscles. The style and character of the communications obtained through these movements were, however, such as to satisfy us that our own minds had no part in producing them.

"We tried among all our friends to find one who had power to produce distinct taps, a class of phenomena that appeared to us much more satisfactory, because we could not produce them ourselves, either consciously or unconsciously, under the same conditions. It was in November, 1866, that my sister discovered that a lady living with her had the power of inducing loud and distinct taps and other curious phenomena, and I now began a series of observations in my own house, the most important of which I shall briefly narrate.

"When we sat at a large loo-table without a cloth, with all our hands upon it, the taps would generally commence in a few minutes. They sounded as if made on the under side of the leaf of the table, in various parts of it. They changed in tone and loudness, from a sound like that produced by tapping with a needle or a long finger-nail, to others like blows with a fist or slaps with the fingers of a hand. Sounds were produced also like scraping with a finger-nail, or like the rubbing of a damp finger pressed very hard on the table. The rapidity with which these sounds are produced and are changed is very remarkable. They will imitate, more or less exactly, sounds which we make with our fingers above

[1] "Miracles and Modern Spiritualism," pp. 139-44.

the table; they will keep good time to a tune whistled by one of the party; they will sometimes, at request, play a very fair tune themselves, or will follow accurately a hand tapping a tune upon the table. When these sounds are heard repeatedly in one's own well-lighted room, upon one's own table, and with every hand in the room visible, the ordinary explanations given of them seem utterly untenable. Of course the first impression on hearing a few taps only is that some one is making them with the feet. To set this doubt at rest, we have on several occasions all knelt down round the table, and yet the taps have continued, and have not only been heard as if on the leaf of the table, but have been felt vibrating through it. Another view is that the sounds are produced by the slipping of tendons or the cracking of joints in some parts of the medium's body; and this explanation is, I believe, the one most commonly accepted by scientific men. But surely, if this be so, some one case can be brought forward in which a person's bones or tendons can make sounds like tapping, rapping, thumping, slapping, scratching, and rubbing, and can repeat some of these so rapidly as to follow every tap of an observer's fingers or to keep time to music; and further, that all these sounds shall appear to every one present not to come from the individual's body, but from the table at which he is sitting, and which shall often vibrate when the sounds are heard. Until such a case is produced I must be excused for marveling at the credulity of those who accept so absurd and inadequate an explanation.

"A still more remarkable phenomenon, and one which I have observed with the greatest care and the most profound interest, is the exhibition of considerable force under conditions which preclude the muscular action of any of the party. We stood round a small work-table, whose leaf was about twenty inches across, placing our hands all close together near the center. After a short time the table would rock about from side to side, and then, appearing to steady itself, would rise vertically from six inches to a foot, and remain suspended often fifteen or twenty seconds. During this time any one or two of the party could strike it or press on it, as it resisted a very considerable force. Of course, the first impression is that some one's foot is lifting up the table. To answer this objection, I prepared the table before our second trial without telling any one, by stretching some thin

tissue paper between the feet an inch or two from the bottom of the pillar, in such a manner that any attempt to insert the foot must crush and tear the paper. The table rose up as before, resisted pressure downward, as if it were resting on the back of some animal, sunk to the floor, and in a short time rose again, and then dropped suddenly down. I now with some anxiety turned up the table, and, to the surprise of all present, showed them the delicate tissue stretched across altogether uninjured! Finding that this kind of test was troublesome, as the paper or threads had to be renewed every time, and were liable to be broken accidentally before the experiment began, I constructed a cylinder of hoops and laths, covered with canvas. The table was placed within this as in a well, and, as it was about eighteen inches high, it effectually kept feet and ladies' dresses from the table. This apparatus in no way checked the table's upward motion, and as the hands of the medium were always close under the eyes of all present, and simply resting on the top of the table, it would appear that there was some new and unknown power here at work. These experiments have been many times repeated by me, and I am satisfied of the correctness of my statement of the facts.

"On two or three occasions only, when the conditions appear to have been unusually favorable, I have witnessed a still more marvelous phenomenon. While sitting at the large table in our usual manner, I placed the small table about four feet from it, on the side next the medium and my sister. After some time, while we were talking, we heard a slight sound from the table, and looking toward it found that it moved slightly at short intervals, and after a little time it moved suddenly up to the table by the side of the medium, as if it had gradually got within the sphere of a strong attractive force. Afterward, at our request, it was thrown down on the floor without any person touching it, and it then moved about in a strange, life-like manner, as if seeking some means of getting up again, turning its claws first on one side and then on the other. On another occasion a very large leather armchair, which stood at least four or five feet from the medium, suddenly wheeled up to her after a few slight preliminary movements. It is, of course, easy to say that what I relate is impossible. I maintain that it is accurately true; and that no man, whatever be his attainments, has such

an exhaustive knowledge of the powers of nature as to justify him in using the word impossible with regard to facts which I and many others have repeatedly witnessed.

"On Wednesday evening, February 27, 1867, some very remarkable phenomena occurred. The parties present were my sister and Miss Nichol (now Mrs. Volckman), her father, Mr. H. T. Humphreys, and two young friends of mine, Mr. and Miss M. My wife and her sister also sat in the room at some distance from the table looking on. There was no fire, and we lowered the gas so as to give a subdued light, which enabled everything to be seen. The moment we were all in our places taps were heard, indicating that the conditions were favorable. We now sent for a single wineglass, which was placed on the floor between Miss Nichol and her father, and we requested it might be struck. After a short time it was gently tapped, producing a clear ringing sound. This soon changed to a sound as if two glasses were gently struck together; and now we were all astonished by hearing in succession almost every possible sound that could be produced by two glasses one inside the other, even to the clang of one dropped into another. They were in every respect identical with such sounds as we could produce with two glasses, and with two only, manipulated in a variety of ways, and yet I was quite sure that only one wineglass was in the room, and every person's hands were distinctly visible on the table.

"We now took up the glass again and put it on the table, where it was held by both Miss N. and Mr. Humphreys, so as to prevent any vibration it might produce. After a short interval of silence an exquisitely delicate sound as of tapping a glass was heard, which increased to clear silvery notes like the tinkling of a glass bell. These continued in varying degrees for some minutes, and then became fainter and gradually died away. We afterward placed a rude bamboo harp from the Malay archipelago under the table, and, after several alterations of position, the strings were twanged as clearly and loudly as any of us could do it with our fingers. Having had such success with the glass, we asked if the harp could also be imitated, and having received permission to try, placed it also on the table. After a little time faint vibrating taps were heard, and these soon changed into very faint twangs which formed a distinct imitation of the harp strings,

altho by no means so successfully as in the case of the wine-glass.

"We were informed by taps in the ordinary way that it was through the peculiar influence of Mr. Nichol that this extraordinary production of imitative musical sounds without any material object was effected. I may add that the imitation of the sound produced by two glasses was so perfect that some of the party turned up the table immediately after we left it, under the impression that the unseen power had brought in a second glass, but none could be found."

Rev. Minot J. Savage, D.D., Sees Chairs Moved About in Extraordinary Ways — Rev. O. B. Frothingham's Strange Experience

In his book, "Can Telepathy Explain?" Dr. Savage gives an account of a number of physical manifestations which he or friends of his witnessed:

"I have seen tables and chairs lifted in a way not to be explained by any ordinary methods, and this a good many times. On one occasion, when seated in a heavy armchair, I was myself gently and quietly lifted into the air while a skeptical friend looked on and carefully studied what was taking place. The only possible connection with any human agency was in the fact that the psychic laid his hand on the back of the chair and raised it as the chair itself was lifted. It would have been beyond the limits of the strength of the psychic to have done this, even tho he had stooped and grasped the chair with both his hands. How it was accomplished I do not undertake to say. I simply note the fact as a contribution to this discussion. It certainly is something that needs to be explained. The late Rev. O. B. Frothingham was widely known as an exponent of the most liberal theological ideas. He was a keen thinker and brilliant speaker. His prejudices were strong against what is known as 'Spiritualism.' During the later years of his life he had little hope of personal immortality. I speak of these things only to show that his prejudices were not in favor of the reality of any occult phenomena; and yet he told me one day of an experience which was a most remarkable illustration of the

exercise of some power which needs to be explained. It occurred in the city of New York. He said that he and six other men sat upon the top of a large square piano, while it was lifted into the air. The only visible cause lay in the fact that a delicate woman touched the top of the piano with her fingers. I should be very skeptical of stories like this, even from so clear-headed an observer as Mr. Frothingham, did I not know that similar things had taken place on other occasions."

Slate-Writing

Slate-writing has given us a class of physical phenomena which is under special suspicion because of the great amount of fraud perpetrated through it and of which much has been made by professional conjurers. The tricks are many that can be played with slates—such as the substitution by sleight-of-hand of slates already written upon for those examined, the writing with invisible ink which becomes visible by wetting with a sponge or spittle, false bottoms, etc.

I had my brother, B. F. Funk, visit a medium in a distant city to secure slate-writing under severe test conditions. As I have said elsewhere, my brother is not a novice in these investigations and can not be easily fooled. He is not a Spiritualist, but is a candid investigator. The following is his report of this experiment—the Mr. D. spoken of is a business man of good reputation.

"Mr. D. and I called at the home of Mrs. R., the medium. Before going I purchased two slates at a department-store, took them to my room in the hotel where I was stopping, washed them thoroughly, and tied them together firmly with a cotton twine and then with a hemp twine, melted sealing wax on the knots until the cords were cemented together and to the slates. Both slates were thus fastened where the cords crossed. I then pressed a Yale lock key on the wax, giving a good imprint; the number of the key was legible. Before fastening the slates I placed a small piece of slate pencil between them. These slates we took with us.

"We were admitted to the back parlor. I asked Mrs.

R. for a writing. She said she would see what we could get. I wrote a note to a deceased brother, asking for a communication, and sealed it and laid it on the slates. The medium did not know what I had written. She held the slates on her lap for a while, but not out of my sight; then held them under an open stand so that I could see the edges of the slates. She then took them from under the stand and laid them on a music-box, which was on the stand. Her husband, who had been absent, came in about this time. He did not come near the table at any time. We four sat talking some time, then Mrs. R. threw a small shoulder shawl over the slates and sat down. I watched her every moment carefully. Presently she went out of the room. I was sitting within three feet of the music-box, knowing the slates were under the shawl. After not more than two minutes Mrs. R. returned and sat down five or six feet from the music-box, not touching it, and we all were talking when she suddenly said: 'The control says, "We have done the best we can and we hope it will be satisfactory."' I got up and removed the shawl, took up the slates, examined them carefully, Mr. D. examined them, and both of us are positive that the knots or cords had in no way been disturbed. They were exactly as I had tied them at the hotel. The seals were intact. I then cut the strings at the edge of the slates, and there were two messages written on one slate on the inside, one from my brother and one from H. W. Beecher, and 'Nellie Gray' was also printed on one. She is one of the controls. The writing was backward, from right to left, so that we had to hold it before a mirror to read it. This was the most convincing and satisfactory proof of psychic phenomena I had ever received."

The one suspicious feature about this test is that the medium went out of the room. It is not likely that there was any substitution of slates. The writing was an answer to the letter written and closed after the slates had been sealed. For the medium to have written what was on the slates she would had to have taken them out of the room, and, after prying the slates slightly apart and inserting a bit of wire with a piece of slate pencil attached, to have done the writing. She would also have had to open the sealed envelope in or-

der to respond to the question, unless she is gifted with clairvoyant power.

My brother insists that this explanation is not a possible one, as the slates were placed under the shawl, and that the woman did not touch the shawl after she returned, and that when he lifted the shawl the slates were there.

The husband, after he entered the room, touched neither the shawl nor the slates.

Professor Zöllner made many experiments with slate-writing. The following is a remarkable variation from the ordinary slate-writing. The professor purchased a large double slate fastened with hinges. This double slate he took to the house of his university colleague, Professor Wach. They there agreed upon an experimentation. They placed a small bit of pencil between the two slates and then fastened the slates together "by sticking two strips of paper, 35 millimeters broad, with liquid glue over the shorter frame (184 millimeters long). Over the edges of the strips of paper so glued Professor Wach also placed two seals, on each side, impressed with his own signet. The strips of paper were intentionally inscribed on the inner side to facilitate discovery in the event of an artificial reunion after tearing. "My suggestion," says Zöllner, "to place two seals on the front side for greater security my colleague rejected as superfluous, since he was firmly convinced that the securing with four seals completely sufficed already for the discovery of any interference or trick."

Thus sealed these slates were left in a closet during the day in the house of von Hoffmann, where Slade was stopping. It was thought certain that the slates were so fastened and sealed that any tampering with the slates would be easily discovered. On the evening of this same day the sitting took place and what followed is thus described by Zöllner:

"After some words of greeting I took the slates from the closet near the table and explained to Mr. Slade, who now

apparently saw the slate for the first time, the object I had in view in regard to it. We both, one after the other, satisfied ourselves, by shaking, that the small piece of pencil was between the surfaces of the two slates. I now laid this slate on that side of the card-table (to Slade's left) where were the other slates and different objects, with which *it remained lying from now continuously under my eyes*. Immediately after laying down the slate I sat with Slade at the card-table, on which a brightly burning candle stood. Slade hereupon took up again in his hands the slate referred to, I narrowly and continually watching it, and asked me whether I would not like to affix two seals to both sides of the above-described cylindrical brass spirals, and to impress them with my own signet. Having the latter in my pocket, and a stick of sealing-wax lying on the table among other writing utensils, I at once, on the above words of Slade, took the slate with my left hand, drew the signet from my right trouser pocket, laid it on the table, then took the sealing-wax, holding the slate all the time with my left hand, with the wooden edges which had to be sealed turned upward. Thereupon, holding these edges firmly pressed together with my left hand, I placed on the above-indicated places two large seals, on which I pressed my signet. When the wax had become cold, the two wooden edges of the closed slates were thus so tightly connected that it was *impossible* to push a sheet of paper through those parts which were not stuck with paper and seals. Thereupon I laid the slate so fastened upon the table, and indeed at a place at least a foot and a half removed from Slade's hands, which lay under mine, and were thereby controlled. I now joined in conversation with Slade, and asked him, among other things, whether he had not yet tried, instead of slate-writing, to obtain writing with lead pencil and paper, since this would be an extremely interesting variation of the direct writing produced in his presence. Slade replied that he had not, but was at once ready to make the attempt. We unlinked our hands, and I took from the writing utensils lying ready on the table a half sheet of common letter paper (219 millimeters long 143 millimeters broad, manufacture mark Bath), folded it again about the middle, as if it had to be put into a large letter-cover 144 millimeters broad and 110 millimeters deep, and laid between the two halves of this sheet a cylindrical piece of graphite of 5 millimeters length and 1

millimeter thickness, such as is used for lead-pencil holders. I was about to lay this piece of paper, so folded with the bit of graphite lying in the fold, under the above-described sealed slate, when Slade, under control, proposed that I should tear off two bits from a corner of the folded paper and keep these by me. I at once recognized the importance of this precaution, to establish the identity of the piece of paper in case it was written on, or disappeared and reappeared after some time. Two pieces were therefore, according to Slade's suggestion, torn off at the same time from one corner of the folded half sheet, and these I forthwith put into the gold compartment of my purse. Then the slate was again laid on the above-described place on the table, and under it was pushed the folded half sheet of letter paper with the stick of graphite lying between the folds, so that the slate completely covered it. We next laid our hands again upon the table, as before, Slade's hands firmly covered by mine, and thus prevented from moving.

"We had sat quietly in this position for some time, perhaps five minutes, but nothing worth notice occurred. Slade often shuddered as by spasms passing through him, but all remained quiet, so that we became impatient, and Slade resorted to his usual expedient of begging information from his spirits, by help of a slate held half under a table. We unjoined our hands for this purpose. Slade took the uppermost of the slates, which always lay in readiness at his left, bit a splinter from a slate pencil, laid it on the slate, and held the latter with his left hand half under the table, while he placed his right hand again under both of mine. We forthwith distinctly heard writing, and very soon afterward the three ticks (*tick-tacks*) which announced that the writing was finished. When the slate was drawn out and eagerly examined by us, the following words were upon it, 'Look for your paper.' I immediately raised the sealed slate to look for the folded sheet of letter paper pushed under it, with the bit of graphite inside, about five minutes before: both had *disappeared.* I was startled, indeed, at this unexpected phenomenon, but not particularly astonished, since I had already in earlier sittings witnessed the disappearance and reappearance of objects so abundantly and under such stringent conditions that this fact in and for itself offered nothing any longer new for me. I looked often anxiously to the ceiling

of the room, in the hope that the paper would fall down, by good chance *written upon*, but it came not, nor did anything else remarkable happen. I therefore desired Slade again to ask his spirits in the usual manner, which he at once did by means of one of the slates lying ready. The noise of writing was immediately heard, and on the slate being withdrawn, *was upon it*—'The paper is between the slates, and *it is written on it*' (*sic!*). Highly pleased at the ingenious combination of physical and intellectual phenomena, I forthwith seized the sealed slate, shook it violently, and in fact distinctly heard the shifting movement of a paper lying between the sides."

Before the slates were opened Zöllner says Slade fell into a trance, and with closed eyes and altered tone of voice made an address to me in English which, in conclusion, contained statements of what we should find (on opening the sealed double-slate) written with pencil on the paper lying therein. As generally in such cases, Herr O. von Hoffmann wrote down, as far as possible, the words spoken by Slade during his state of trance. They were as follows:

"Persevere firmly and courageously, untroubled about thy opponents, whose daggers drawn upon thee will turn back upon themselves. The scattered seed will find a good soil—the minds of good men—altho lower natures are not able to value it. In what you have witnessed, others later on will discover new beauties which escape you at the time. For science it will be an event of unprecedented significance. We rejoice that the atmospheric conditions have been favorable to us, for the conditions must be present, and, in part, prepared. They can not be explained any more than those, for example, which must immediately precede the falling asleep. Neither in the one case nor in the other can they be compelled. Many enemies of the movement will be its friends, as one of the most important, Carpenter, whose antagonistic disposition has been already, now, through thy labors, somewhat shaken, and who later will be thy fellow laborer in the same field. *As regards the manifestation of yesterday evening, you will find upon the paper sentences in three different languages; there are some faults in the Ger-*

man and English. At the lower end you will find circles, by which we will denote the different dimensions of space. To-morrow morning O. von Hoffmann shall again take part in the sitting, and to-morrow evening something strange will happen." [1]

The next day after the disappearance of the note-paper, Zöllner says:

"I met my colleagues Wach and Herr O. von Hoffmann at the residence of the Councillor Thiersch, in order to open the slates fastened with six seals, and which had been up to this time continually in my custody. When this was done, we found within the piece of paper which had been folded by me the evening before, with the stick of graphite, *completely smooth*, without showing any other foldings whatever which could denote a forcible insertion through a narrow cleft. This would moreover have been altogether impossible without injury to the seals, since the extent of the edges of the frame left free between my seals and the strips of paper employed for fastening by Professor Wach—quite apart from their tight adhesion to each other—amounted at the maximum to only 80 millimeters, whereas the narrowest side of the folded sheet of letter-paper amounted to 119 millimeters. The often-mentioned two brass spirals on the front side of the slate clasped one over the other in such a manner that every possibility was excluded of shoving in a piece of paper from this side. After opening the slate, I took from my purse the two bits of paper torn off on the evening before and satisfied myself and my friends of their perfect adaptation to the sheet of paper found. All little irregularities of the edges fitted into each other so exactly that not the slightest doubt could prevail that the torn-off bits of paper formed the completion of the half sheet of letter-paper."

I reproduce here the writing obtained, so far as it is possible for me to read it:

Gottes Vatertreue geht
Ueber alle Welt hinaus
Bete dass sie (?) kehrt
Ein in unser armes Haus.

[1] "On the evening of the 8th May (from 8:20 to 8:35 o'clock) the two endless leather strips were knotted fourfold under my hands, held over them."

Wir müssen alle sterben
Ob arm wir oder reich
Und werden einst erwerben
Das schöne Himmelreich.

Now, is the fourth dimension proven? We are not working with slate pencil or on the slate, as our powers are now in other directions.

The strange writing is unknown to me. (Javanese?)

Observe: Professor Zöllner, relying on the fact that the slates were sealed, left them, before the experiment, in a closet to which Slade may have had access. This was Slade's only chance to have inserted between the slates the note-paper with the writing. After the additional seals had been placed upon the slates this insertion, under the conditions mentioned by Zöllner, would have been impossible. Against the possibility of the insertion by Slade is the fact that the note-paper which was found between the slates was the identical piece put under the slate by Zöllner after the sitting had begun. Zöllner had *marked this note-paper* in an unmistakable way by tearing off two pieces from the paper and putting these pieces in his purse. These pieces of paper fitted exactly to the note-paper found inside the slate. We should also note the fact that for this note-paper to have been slipped between the seals, it would have had to have been folded. But the note-paper found inside was not folded and had no mark on it of having been folded. Upon the whole this seems a sound test—one of true evidential value. But against it we must weigh the fact that the Seybert commission of the University of Pennsylvania and others claim to have detected Slade substituting slates, with writing on them, for the slates watched by the investigators. In my own tests with Slade I had suspicion of tricks attempted by Slade after this same order.

But the facts still remain that these slates were carefully sealed, and the note-paper was marked in a way impossible to imitate.

A Slate Test by Thomson Jay Hudson, the Famous Antispiritualist Writer

Dr. Hudson's "The Law of Psychic Phenomena," and his other books against Spiritualism, have had a very extensive sale in this country and Europe. No man ever waged a more effective battle against Spiritualism than did Dr. Hudson. However, the Doctor was compelled to admit that fraud was an impossibility in the following experiment which he and a friend of his made with a slate-writing medium. The companion of Dr. Hudson in the experiment was, he says, "a celebrated Union general"; he, as well as Hudson, was an unbeliever in Spiritualism; the general was to be the sitter, he agreeing to follow strictly the suggestions of Hudson in making the test.

The Doctor describes this experiment in great detail.[1] He says:

"The plan suggested to the general on this occasion, and which he carried out to the letter, was as follows:

"1. To write three letters to as many spirits of his dead acquaintances, each one couched in general terms—such as, 'Dear B., can you communicate with me to-day? If so, tell me your condition in the spirit-land.' This could be answered by very general remarks, and would require no specific answer involving any knowledge of the sitter's affairs or anything else.

"2. To write two similar letters to two persons known to the sitter, but unknown to the medium, to be still living in the flesh.

"3. To write one letter to a deceased person, asking a specific question, the correct answer to which neither the sitter nor the medium could possibly know.

"4. To place the medium at his ease, by leading him to believe that he had to deal with a sympathetic believer in the doctrine of Spiritism, who had perfect faith in the medium's powers.

"5. To prescribe no test conditions whatever, but let the medium have his own way in everything.

[1] Hudson's "The Law of Psychic Phenomena," pp. 276–83.

"6. Under no circumstances to let the medium know the name or antecedents of the sitter.

"These suggestions were carried out to the letter. The general was unknown to the medium, and was introduced by the writer under a fictitious name. . . .

"The conclusions which are inevitable may be summed as follows:

"1. The slate-writing was done without physical contact with the pencil, either by the medium or any one else. It all occurred in broad daylight. The slates were not handled by the medium, except to wash them and to place his hands upon them (in all cases but one) while the writing was going on. The slates were not for an instant out of sight of the sitter during the whole séance, nor were they out of his custody during that time, after they were washed by the medium. They were then carefully inspected by the sitter, the pencil was placed between them by the sitter, they were tied together by the sitter, and opened by him after the writing was finished. In short, there was no chance for fraud or legerdemain, and there was none.

"2. The power which moved the pencil, being clearly not physical, must have been occult. This occult power was either that of disembodied spirits or that of the medium. Did it proceed from disembodied spirits? Let us see. The replies to the five letters emanated from the same source; that is to say, if the replies to any of them were from disembodied spirits, they were all from disembodied spirits. They were clearly not all from disembodied spirits, for two of the letters were addressed to living persons, and the replies were of the same character as the others. The logical conclusion is inevitable that none of the replies was from disembodied spirits. To put it in the simple form of a syllogism, we have the following:

"The replies to the five letters were all from the same source.

"Two of them were not from disembodied spirits.

"Therefore, none of them were from disembodied spirits.

"Again:

"The power to produce the slate-writing emanated either from disembodied spirits or from the medium.

"It did not emanate from disembodied spirits."

Dr. Hudson's explanation of the phenomenon lies, of course, in the subjective mind of the medium. Says he:

"The power to read the contents of the six letters was obviously within the domain of telepathy. He was, therefore, just as well equipped for the performance of that feat as a disembodied spirit could be. Suggestion also plays its subtle rôle in this class of phenomena, as in all others, and relieves the medium of all imputation of dishonesty or insincerity in attributing it to the wrong source. The probability that the power to move the pencil without physical contact resides in the medium is as great, at least, as the probability that it resides in disembodied spirits."

Dr. Hudson's explanation of this writing is interesting but not conclusive. There are several possibilities of error in his syllogism. Again and again it is claimed by "intelligences in spirit circles" that sometimes part of a manifestation is from spirits and another from the medium; that sometimes the writing is done, not by the spirit whose name is given, but by a "spirit amanuensis," and that this amanuensis is sometimes in what is equivalent to what we on earth call a trance condition, he writes as he is impressed, more or less perfectly. These impressions come from vibrations in the thought-ether, and may be produced by spirits in the body or out of the body; also it is claimed that often a medium is controlled by a deceiving spirit, and he answers all questions addressed to spirits, pretending himself to be the different spirits. He tries to help out the medium whom he finds it to his interest to obsess.

To upset wholly Hudson's syllogism you need only believe that the control of the slate-writer was a deceiving spirit. I do not give this as a theory, but as the teaching of some spirit cabinets. It does not seem so wholly unreasonable as to justify Dr. Hudson's conclusion. On either explanation, that of Hudson or that of the spirit, it is clear that investigators have a hard time to get at the exact truth, and it should make the average Spiritualist far less credulous than he now is, and on the other hand it should make the average skeptic far less dogmatic in his denials.

IV

APPARITIONS

In all ages of the world the belief has prevailed more or less that the spirits of some of the dead make themselves objectively apparent. This age had about settled down to the conviction that this belief was a superstition, but now, principally as the result of the careful scientific investigations of the Society for Pyschical Research, a reaction has set in in many minds. A strong doubt has been cast upon the conviction that the ghost is invariably a delusion.

The Power Some Living Persons Seem to Have to Make Themselves Appear at a Distance

The Society has startled all by convincing such eminent scientists as Sir William Crookes, Alfred Russel Wallace, and William James of Harvard, that it is *probable* that there are persons who even while *in the body* can make themselves objectively apparent to others at a distance, not only by thought transference, but by the sound of voice, and by some sort of projection of the visible self. It has become more and more believable with many hard-he ded scientists that our conscious selves are not nearly so dependent upon our bodies as we have been led to believe.

A very curious illustration of this possible power of the soul to leave the body is the following experience told to me by an elder in the church in Brooklyn of which I was pastor some thirty years ago. I premise by saying that this elder, Dr. B., was a most conscientious man, respected by all; was a doctor of medicine, an inventor, and something of a scientist. I tell the story in his exact words, as nearly as I can recall them:

Experience of Dr. B. Visiting at a Distance Independent of His Body

"In the fifties there was an explosion in my factory in New York City. By the force of the explosion I was terribly burned and thrown into the street. During the sickness that followed, my son, Revere, attended me, while my wife and the rest of my family lived in Allentown, Pa.

"One day as I lay delirious on my bed I imagined that a large wheel was turning near me to which I was being pushed by my son. I pushed myself away from this wheel, but as often as I did so I would be pushed back, because in reality I was pushing myself to the edge of the bed. At last I got the idea that there was a conspiracy against my life, and I determined to go away, and by a desperate effort got out of my body. I stood at the foot of the bed and with perfect vision I saw myself lying on the bed, bandaged and evidently very sick, and my son and the doctor working over me. I tried to talk to them but could not get their attention, so I concluded that I would go away.

"I went out of the window and on Broadway entered a stage and rode downtown. Coming to the wharf I saw an excursion-boat about to go down the bay which I boarded. I observed that nobody paid the slightest attention to me, not even the ticket man who collected tickets to the right of me and left; he passed me by. After a while a frightful storm arose, it was thought that the boat would sink. The passengers were in terror, many praying. Finally the boat turned and safely reached the land. I then determined to go to Allentown, Pa., and visit my family. It was evening when I reached the house. I saw a window open on the second floor, through which I entered. There I saw my wife putting the children to bed. I heard her telling them about my sickness and heard her asking them in their little prayers to pray for me. The manifest distress of my wife troubled me, and I desired to let her know that I was present and sought to comfort her; but I could not possibly get her attention.

"The thought finally occurred to me that if I did not hurry back to New York I might not be able to get into my body again, and would really be dead; so I went down to the depot, and when the train came in a man was knocked down

and run over and his legs cut off. I saw him and recognized him. In the train I took my seat in one of two seats that faced each other. The other seats were occupied by three prominent business men whom I knew; they ignoring my presence, were talking with each other about a scheme, that they were trying to carry through, that struck me as dishonorable. I was much surprised at them. One of the men got out at a junction of the railroad, the other two came to New York City. When I got back to my room into which I easily entered through the window, altho it was some distance above the ground, I found the attendants busily working over my body thinking that I was dying. With some considerable effort I entered again into my body.

"The singular part of this experience is that after I recovered, I found that on that day and that hour an excursion-steamer went down the bay and had the storm experience which I saw, and that evening my wife had said the things to my children that I heard her say, and the accident happened at the depot as I saw it, and the three men were seated in the car and had the conversation that I heard."

Of course a single testimony like the above is not conclusive. I asked the elder many questions which he answered clearly, but I was then new at these investigations, otherwise I would have gotten from him, if possible, the dates so that the incidents narrated by him as seen in his vision or trance could have been corroborated.

I sent the above narration to Dr. B.'s two sons, who are still living. They write me that they heard their father tell this experience substantially as I here give it, that their father at the time spoken of was so nearly dead that it required a physician to determine whether there was life in the body or not. I have no doubt that the narration in all of its essential features is correct, whatever may be the explanation. A very interesting question arises—whether Dr. B.'s wife, had she been a clairvoyant or sensitive, would have seen Dr. B. at the time he thought he visited the home and saw her putting the children to bed. If she had so seen him, she would have seen the *ghost of a living person.*

In the following incident

A Ghost of a Living Person Appears

The next incident I take from Mrs. Sidgwick's paper published in the "Proceedings of The Society for Psychical Research."[1] Mrs. Sidgwick, it will be remembered, is the sister of the present English Prime Minister Balfour, and was wife of the late Professor Sidgwick of Cambridge University. This case is also given by Frederic Myers in "Human Personality." The account was sent to Colonel Thomas W. Higginson, an associate of the American Branch of the S. P. R., and by him transmitted to the Society.

"DECEMBER 18, 1889.

"If the enclosed narrative is of any interest to the Committee of the Society for Psychical Research it may be placed in the archives or be published. The incidents were related to me by Mr. S. R. Wilmot, a manufacturer of this city, several years ago, and I wrote them down from memory, and he afterward revised the manuscript. Mr. Wilmot and his wife and sister are still living here, and would, no doubt, be happy to answer any questions about the matter.

"He does not know that I have had his narrative compared with a file of the New York *Herald*, as per memorandum appended. It seems to stand the test pretty well, however.

"If published, please do not give my name, as I have simply acted as scribe, and have no personal knowledge about the incidents.

"BRIDGEPORT, CONN. W. B. H."

With the letter was sent a copy of the original manuscript, which runs:

"On October 3, 1863, I sailed from Liverpool for New York, on the steamer *City of Limerick*, of the Inman line, Captain Jones commanding. On the evening of the second day out, soon after leaving Kinsale Head, a severe storm began, which lasted for nine days. During this time we saw

[1] Vol. vii., pp. 41–5.

neither sun nor stars nor any vessel; the bulwarks on the weather bow were carried away, one of the anchors broke loose from its lashings, and did considerable damage before it could be secured, and several stout storm sails, though closely reefed, were carried away and the booms broken.

"Upon the night following the eighth day of the storm the tempest moderated a little, and for the first time since leaving port I enjoyed refreshing sleep. Toward morning I dreamed that I saw my wife, whom I had left in the United States, come to the door of my stateroom, clad in her night-dress. At the door she seemed to discover that I was not the only occupant of the room, hesitated a little, then advanced to my side, stooped down and kissed me, and after gently caressing me for a few moments, quietly withdrew.

"Upon waking I was surprised to see my fellow passenger, whose berth was above mine, but not directly over it—owing to the fact that our room was at the stern of the vessel—leaning upon his elbow, and looking fixedly at me. 'You're a pretty fellow,' said he at length, 'to have a lady come and visit you in this way.' I pressed him for an explanation, which he at first declined to give, but at length related what he had seen while wide awake, lying in his berth. It exactly corresponded with my dream.

"This gentleman's name was William J. Tait, and he had been my room-mate in the passage out, in the preceding July, on the Cunard steamer *Olympus;* a native of England, and son of a clergyman of the Established Church. He had for a number of years lived in Cleveland, in the State of Ohio, where he held the position of librarian of the Associated Library. He was at this time perhaps fifty years of age—by no means in the habit of practical joking, but a sedate and very religious man, whose testimony upon any subject could be taken unhesitatingly.

"The incident seemed so strange to me that I questioned him about it, and upon three separate occasions, the last one shortly before reaching port, Mr. Tait repeated to me the same account of what he had witnessed. On reaching New York we parted, and I never saw him afterward, but I understand that he died, a number of years ago, in Cleveland.

"The day after landing I went by rail to Watertown, Conn., where my children and my wife had been for some time, visiting her parents. Almost her first question, when

we were alone together, was, 'Did you receive a visit from me a week ago Tuesday?' 'A visit from you?' said I, 'we were more than a thousand miles at sea.' 'I know it,' she replied, 'but it seemed to me that I visited you.' 'It would be impossible,' said I. 'Tell me what makes you think so.'

"My wife then told me that on account of the severity of the weather and the reported loss of the *Africa*, which sailed for Boston on the same day that we left Liverpool for New York, and had gone ashore at Cape Race, she had been extremely anxious about me. On the night previous, the same night when, as mentioned above, the storm had just begun to abate, she had lain awake for a long time thinking of me, and about four o'clock in the morning it seemed to her that she went out to seek me. Crossing the wide and stormy sea, she came at length to a low, black steamship, whose side she went up, and then descending into the cabin, passed through it to the stern until she came to my stateroom. 'Tell me,' said she, 'do they ever have staterooms like the one I saw, where the upper berth extends farther back than the under one? A man was in the upper berth, looking right at me, and for a moment I was afraid to go in, but soon I went up to the side of your berth, bent down and kissed you, and embraced you, and then went away.'

"The description given by my wife of the steamship was correct in all particulars, tho she had never seen it. I find by my sister's diary that we sailed October 4; the day we reached New York, 22d; home, 23d.

"With the above corrections I can very willingly subscribe my name.

"S. R. Wilmot."

By Mr. Hodgson's system of questions and answers, this incident seemed well verified. It is only one of a large number which indicate that the spirit has an existence independent of the body, even while it is in this life.

In this case hallucination seems excluded, as three separate persons participated in the affair. If we in the body have power thus to project ourselves, it will become much easier to believe that spirits out of the body have power to make their presence also manifest. But if these appearances are actual outward presentations of oneself to another, it

would account in some cases for spirit materializations; for the medium would have the power to make herself visible outside of the cabinet and at the same time be physically present in the cabinet. This itself would be a most startling psychological fact should it be found to be really a fact.

But it is not sure that these appearances are not wholly in the mind—are not wholly subjective. If one can so telepathically impress another at a distance as to cause an hallucination, this might explain many cases.

Mrs. Sidgwick is inclined to think that some minds have this power and in illustration of this view gives the following experience of Mr. Wesermann, a gentleman who interested himself in thought-transference in the beginning of the century. By concentrated effort of thought, he had more than once imposed dreams on distant friends, and he determined to make Lieutenant N. dream that a certain lady, who had been dead for five years, came to him and incited him to good works. He supposed that Lieutenant N. was at home and asleep at the time selected, but, as it happened, he was staying in a different town with a friend, Lieutenant S., who was a stranger to Wesermann, and both were wide awake and talking. This did not interfere with the success of Wesermann's experiment, however, for both gentlemen saw a figure resembling the lady in question enter the room noiselessly by a door that usually creaked, make gestures of greeting and go out again. It will hardly, I think, be contended that Wesermann called up the dead lady, or that he himself appeared in her form, or that Lieutenant S. would have seen her if Lieutenant N. had not been there, so that there seems to be no reasonable alternative except that of a telepathic action of Wesermann's mind on Lieutenant N., communicated in some way through him to Lieutenant S.

Frank Podmore gives the case of Rev. Clarence Godfrey of England, who by willing could make others see him miles away.[1]

[1] Myers's "Human Personality," vol. i., pp. 684–700.

The following case I give entire from the report of the Society for Psychical Research.[1] The experiment was made by Joseph Kirk through whom other experiments were made by the Society—a gentleman in whom the Society had full confidence.

Joseph Kirk—His Appearing to a Lady Friend at a Distance

"2, Ripon-villas, Upper Ripon-road, Plumstead,

"July 7, 1890.

"I have to inform you that from the 10th to 20th June I tried a telepathic experiment each night upon Miss G. I did so, as suggested by you in your letter of June 3, without her knowledge, as a preliminary to entering upon experiments with her under conditions of expectancy and the recording of dates and hours. Each trial had for its object the rendering myself visible to her—simply visible. With the exception of one—which was made one afternoon from my office in the Arsenal—each trial took place at my house between the hours of 11 P.M. and 1 A.M.

"Up to June 23 I heard nothing *direct* from my 'subject.' Indirectly, however, I learned that my influence was acting rather strongly. Each time Miss G. came to my house, while the experiments were in progress, she complained of being kept sleepless and restless from an uneasy feeling which she was unable to describe or account for. On one night, so strong was this uneasy feeling, she was compelled to get up, dress herself, and take to some needlework, and was unable to throw off the sensation and return to bed until two o'clock. I made no comments on these complaints—never dropped a hint, even, as to what I was doing. Under these circumstances it seemed probable to me that, altho my influence was telling upon her, to her discomfort, I had not succeeded in the object of my experiments. Supposing this to be the case, and that I was only depriving her of rest, I thought it best to discontinue the trials for a time.

"I felt disappointed at this apparently barren result. But, on June 23, an agreeable surprise was sprung upon me, in that I learned I had most effectually succeeded on one

[1] Proceedings, S. P. R., pp. 270–3.

occasion—the very occasion on which I had considered success as being highly improbable—in presenting myself to Miss G. As you will find in her statement, herewith enclosed, the vision was most complete and realistic. The trial which had this fortunate result was that I had made from my office and on the spur of the moment. I had been rather closely engaged on some auditing work, which had tired me, and as near as I can remember the time was between 3:30 and 4 P.M., that I laid down my pencil, stretched myself, and in the act of doing the latter I was seized with the impulse to make a trial on Miss G. I did not, of course, know where she was at the moment, but, with a flash, as it were, I transferred myself to her bedroom. I can not say why I thought of that spot, unless it was that I did so because my first experiment had been made there.[1] As it happened, it was what I must call a 'lucky shot,' for I caught her at the moment she was lightly sleeping in her chair—a condition which seems to be peculiarly favorable to receiving and externalizing telepathic messages.

"The figure seen by Miss G. was clothed in a suit I was at the moment wearing, and was *bareheaded*, the latter as would be the case, of course, in an office. This suit is of a dark reddish-brown *check* stuff, and it was an unusual circumstance for me to have had on the *coat* at the time, as I wear, as a rule, an office coat of *light* material. But this office-coat I had, a day or so before, sent to a tailor to be repaired, and I had, therefore, to keep on that belonging to the dark suit.

"I tested the reality of the vision by this dark suit. I asked, 'How was I dressed?' (not at all a leading question). The reply of Miss G. was, touching the sleeve of the coat I was then wearing (of a *light* suit): 'Not this coat, but that dark suit you wear sometimes. I even saw clearly the *small check* pattern of it; and I saw your features as plainly as tho you had been bodily present. I *could not* have seen you more distinctly.'"

[1] The first experiment of this series was on the night of the 10th, the successful experiment on the afternoon of June 11 (Wednesday). Mr. Kirk tells us that he made a note at the time on his blotting-paper of day and hour. Mr. Kirk had on four occasions during the previous four years tried from a distance to produce an impression of presence on Miss G. with considerable success, but had not tried to appear to her. These experiments and others are described in the Journal S. P. R., vol. v., pp. 21–30.

Miss G.'s account is:

"JUNE 28, 1890.

"A peculiar occurrence happened to me on the Wednesday of the week before last. In the afternoon (being tired by a morning walk), while sitting in an easy-chair near the window of my own room, I fell asleep. At any time I happen to sleep during the day (which is but seldom) I invariably awake with tired uncomfortable sensations, which take some little time to pass off; but that afternoon, on the contrary, I was suddenly quite wide awake, seeing Mr. Kirk standing near my chair, dressed in a dark-brown coat, which I had frequently seen him wear. His back was toward the window, his right hand toward me; he passed across the room toward the door, which is opposite the window, the space between being fifteen feet, the furniture so arranged as to leave just that center clear; but when he got about four feet from the door, which was closed, he disappeared.

"My first thought was, 'had this happened a few hours later I should have believed it telepathic,' for I knew Mr. Kirk had tried experimenting at different times, but had no idea he was doing so recently. Altho I have been much interested by his conversation about psychic phenomena at various times during the past year, I must confess the element of doubt *would* very forcibly present itself as to whether telepathic communication could be really a fact; and I then thought, knowing he must be at the office at the time I saw him (which was quite as distinctly as if he had been really in the room), that in this instance, at least, it must be purely imaginary, and feeling so sure it was only fancy, resolved not to mention it, and did not do so until this week, when, almost involuntarily, I told him all about it. Much to my astonishment, Mr. Kirk was very pleased with the account, and asked me to write it, telling me that on that afternoon, feeling rather tired, he put down his pen for a few moments, and, to use his own words, 'threw himself into this room.' He also told me he had purposely avoided this subject in my presence lately, that he might not influence me, but was anxiously hoping I would introduce it.

"I feel sure I had not been dreaming of him, and can not remember that anything had happened to cause me even to think of him that afternoon before falling asleep."

Mr. Kirk writes later:

"I have only succeeded once in making myself visible to Miss G. since the occasion I have already reported, and that had the singularity of being only my features—my face in *miniature*, that is, about *three inches* in diameter."

In a letter dated January 19, 1891, Mr. Kirk says as to this last appearance:

"Miss G. did not record this at the time, as she attached no importance to it, but I noted the date (July 23) on my office blotting-pad, as it was at the office I was thinking of her. I say 'thinking,' because I was doing so in connection with another subject, and with no purpose of making an experiment. I had a headache and was resting my head on my left hand. Suddenly it occurred to me that my thinking about her might probably influence her in some way, and I made the note I have mentioned.[1]

"Mrs. Sidgwick had a talk with Mr. Kirk and Miss G. on April 8, 1892, about the above incidents and other experiments in thought-transference between them, and writes:

"'Mr. Kirk's appearance to Miss G. evidently impressed her very much. It was extremely realistic. She is quite sure she was awake. It was as if she had waked up to see it, but she had not been dreaming of Mr. Kirk. The figure did not look toward her or appear to take any interest in her. The other time she saw his face it was like a miniature. She did not think so much of that experience.'"

It now seems certain that some living people have the power of making others see them at a distance. Whether this vision is mental or seen by the eye is not yet certainly established. It is certain that the person who sees the vision is often as sure that he sees it with his eyes as he is of anything else that his eyes see. It seems that the mind has power at times to send out waves on the ocean of ether that surrounds us; has it also power to transmit some material

[1] Mr. Kirk enclosed the piece of blotting-paper with the note.

essence of ourselves that will report to the outward eye of another? It is a most interesting problem, well worthy of great effort to solve.

Have the Dead Power to Reappear on the Earth Independent of So-called Mediums?

If the souls of some living men have the power of making themselves visible outside the body, why should it be necessarily absurd that some souls who have passed out of the body through death should be able to so visit persons in the flesh? This power to transmit thought waves in the ether ocean can scarcely belong to the body; it is more reasonable to believe that it belongs to the mind or soul. Are we sure that death changes the powers of the mind or changes the powers of the soul? Is it not possible that it will increase these powers rather than lessen them?

But what are the facts?

Are there ghosts?

Of course there are many superstitions, many, many frauds.

But is there anything more?

Let us now free ourselves from all judgment for or against the ghost theory, and view the facts gathered and sifted by the Society for Psychical Research, and by others.

Case I.—In Part I. I tell of a family experience which happened when I was a young man in my father's house. An aunt who was visiting us died suddenly at about midnight. Her son-in-law was a well-to-do farmer living about two miles in the country. The aunt had been in good health up to a few moments of her death. At about the time of her death her son-in-law went to a spring about one hundred yards from his home for water. As he approached the spring he saw the form of his mother-in-law standing by the spring as natural as in life, and yet he was somehow impressed that it was her spirit. He did not know until the next morning of her death.

CASE II.—Lord Brougham gives an extraordinary incident in his personal experience; it was originally an entry in his diary. I quote from "Phantasms of the Living" (vol. i., pp. 394–7):

"The entry must apparently have been made very soon after the occurrence which it describes; as we can scarcely doubt that had the fact of his friend's death, which he learned soon afterward, been known to him at the time of writing, he would have included it in his account. In December, 1799, Lord Brougham was traveling in Sweden with friends. [He says,]

"We set out for Gothenburg [apparently on December 18] determining to make for Norway. About one o'clock in the morning, arriving at a decent inn, we decided to stop for the night. Tired with the cold of yesterday, I was glad to take advantage of a hot bath before I turned in, and here a most remarkable thing happened to me—so remarkable that I must tell the story from the beginning.

"After I left the High School, I went with G., my most intimate friend, to attend the classes in the University. There was no divinity class, but we frequently in our walks discussed and speculated upon many grave subjects—among others, on the immortality of the soul, and on a future state. This question, and the possibility, I will not say of ghosts walking, but of the dead appearing to the living, were subjects of much speculation: and we actually committed the folly of drawing up an agreement, written with our blood, to the effect that whichever of us died the first should appear to the other, and thus solve any doubts we had entertained of the 'life after death.' After we had finished our classes at the college, G. went to India, having got an appointment there in the Civil Service. He seldom wrote to me, and after the lapse of a few years I had almost forgotten him; moreover, his family having little connection with Edinburgh, I seldom saw or heard anything of them, or of him through them, so that all this schoolboy intimacy had died out, and I had nearly forgotten his existence. I had taken, as I have said, a warm bath, and while lying in it and enjoying the comfort of the heat, after the late freezing I had undergone, I turned my head round, looking toward the chair on which I had deposited my clothes, as I was about to get

out of the bath. On the chair sat G., looking calmly at me. How I got out of the bath I know not, but on recovering my senses I found myself sprawling on the floor. The apparition, or whatever it was, that had taken the likeness of G., had disappeared.

"This vision produced such a shock that I had no inclination to talk about it or to speak about it even to Stuart; but the impression it made upon me was too vivid to be easily forgotten; and so strongly was I affected by it that I have here written down the whole history, with the date, 19th December, and all the particulars as they are now fresh before me. No doubt I had fallen asleep; and that the appearance presented so distinctly to my eyes was a dream, I can not for a moment doubt; yet for years I had had no communication with G., nor had there been anything to recall him to my recollection; nothing had taken place during our Swedish travels either connected with G. or with India, or with anything relating to him or to any member of his family. I recollected quickly enough our old discussion and the bargain we had made. I could not discharge from my mind the impression that G. must have died, and that his appearance to me was to be received by me as a proof of a future state, yet all the while I felt convinced that the whole was a dream; and so painfully vivid, so unfading was the impression, that I could not bring myself to talk of it, or to make the slightest allusion to it."

Lord Brougham afterward wrote that "Soon after my return to Edinburgh, there arrived a letter from India, announcing G.'s death, and stating that he had died on the 19th of December!" Was this a dream, as Lord Brougham was inclined to think? Was it coincidence; if not, what was it? The profound impression the incident had on Lord Brougham's mind, the finding himself sprawling on the floor, and the identity of dates are hard to reconcile with either a dream or the hypothesis of coincidence.

Case III.—This case[1] has been partly verified by the S. P. R., who have looked up the official records of the date of death and burial of the bishop, and have corresponded with several of the living. The family does not wish their names

[1] Proceedings, S. P. R., vol. v., pp. 460–1.

given. The mother writes this account—her recollection seems very distinct, and she adds as a sort of postscript:

"'You may safely vouch for the truth to the letter of the statement. I could never in my life forget one incident of this visitation:'"

"'During my visit to the convent at St. Quay, Pontrieux (August, 1882) with my two daughters and son, the good sisters had only one good room for me and my two girls. It was the room set apart for the Bishop of St. Brieux when he visited the convent, and was in the priest's house. On the morning after our arrival I did not go out with my children, but being very tired I lay down on a little bed. The sun was shining, and it was very hot, but before I lay down I placed a chair against the bedroom door, as there was only a latch on the door, and no bolt or key. I went to sleep only for a few minutes, and was suddenly awakened by a soft touch on my chest. On opening my eyes, I saw a venerable old man, with something of a white and black dress on, kneeling by the side of the bed on which I lay, with hands clasped in prayer, and looking up to the wall over the bed. I looked at him silently, and he rose, and when going to the door he raised his two hands and said *Te béni* [*je te bénis?*] three times quite distinctly, and I lost him. I got up instantly and went to the door, thinking he was some old priest who had come to pray before the crucifix which I then saw for the first time on the wall over the bed; but to my surprise I found the door shut, and the chair before it, as I had placed it before I lay down. The old sister who waited on us had her room close to ours; so I called her and told her that an old priest had come into my room to pray before the crucifix. The old nun said that there was not a man on all the premises, nor a priest, as they were all gone to the funeral of the Bishop of St. Brieux, sixteen miles away, which was being performed at that time. I described the appearance and dress, and what he said to me. She immediately went down on her knees to me and said, "You are blessed indeed, for it was the bishop himself." He had come to his accustomed place of prayer for the last time on earth.'"

This writer has never had any other hallucination of the senses, and refuses to regard this vision as a hallucination.

Her daughter writes, under date April 18, 1889:

"'My sister and I have the liveliest recollection of our mother telling us about seeing the Bishop, directly we came in from a walk.'"

It was learned from the French official records that Mgr. Augustin David, Bishop of St. Brieux, died July 27, 1882, and was buried at St. Brieux, Tuesday, August 1, at 10 A.M., which so far confirms the account given above.

CASE IV.—This is a case given at great length in the Proceedings of The Society for Psychical Research, vol. viii., pp. 311–332. Much time and labor have been given to verify it; Frederic Myers himself gave it much attention, and devotes many pages to it in "Human Personality," vol. ii., pp. 389–396. Miss R. C. Morton, the chief witness, "is a lady of scientific training," says Dr. Myers, "and was at the time her account was written (in April, 1892) preparing to be a physician." The Society has from six other witnesses "independent first-hand statements."

Miss M. gives the following account of her first experience with the apparition:

"'I had gone up to my room, but was not yet in bed, when I heard some one at the door, and went to it, thinking it might be my mother. On opening the door, I saw no one; but on going a few steps along the passage, I saw the figure of a tall lady, dressed in black, standing at the head of the stairs. After a few moments she descended the stairs, and I followed for a short distance, feeling curious what it could be. I had only a small piece of candle, and it suddenly burnt itself out; and being unable to see more, I went back to my room.

"'The figure was that of a tall lady, dressed in black of a soft woolen material, judging from the slight sound in moving. The face was hidden in a handkerchief held in the right hand. This is all I noticed then; but on further occasions, when I was able to observe her more closely, I saw the upper part of the left side of the forehead, and a little of the hair above. Her left hand was nearly hidden by her sleeve and a fold of her dress. As she held it down a portion of a

widow's cuff was visible on both wrists, so that the whole impression was that of a lady in widow's weeds. There was no cap on the head, but a general effect of blackness suggested a bonnet, with long veil or a hood.' "

After this, for a number of years, the vision appeared again and again. Miss Morton, who was a capital witness, not being in the least nervous, frequently followed the apparition; if she "cornered" it, it would suddenly disappear. Many others saw it independently of Miss Morton; some who had no knowledge that the apparition had appeared to others and was expected. It was seen both in the house and outside the house in the garden. Miss M. often spoke to it, but received no answer.

Miss M., in the report published by the Society for Psychical Research, sums up the proofs of the immateriality of the apparition:

" ' 1. I have several times fastened fine strings across the stairs at various heights before going to bed, but after all others have gone up to their rooms. These were fastened in the following way: I made small pellets of marine glue, into which I inserted the ends of the cord, then stuck one pellet lightly against the wall and the other to the banister, the string being thus stretched across the stairs. They were knocked down by a very slight touch, and yet would not be felt by any one passing up or down the stairs, and by candle-light could not be seen from below. They were put at various heights from the ground from six inches to the height of the banisters, about three feet. I have twice, at least, seen the figure pass through the cords, leaving them intact.

" ' 2. The sudden and complete disappearance of the figure, while still in full view.

" ' 3. The impossibility of touching the figure. I have repeatedly followed it into a corner, when it disappeared, and have tried suddenly to pounce upon it, but have never succeeded in touching it or getting my hand up to it, the figure eluding my touch.

" ' 4. It has appeared in a room with the doors shut.

" ' On the other hand, the figure was not called up by a desire to see it, for on every occasion when we had made

special arrangements to watch for it, we never saw it. On several occasions we have sat up at night hoping to see it, but in vain,—my father, with my brother-in-law, myself with a friend three or four times, an aunt and myself twice, and my friends more than once; but on none of these occasions was anything seen. Nor have the appearances been seen after we have been talking or thinking much of the figure.

"'The figure has been connected with the second Mrs. S.; the grounds for which are:

"'1. The complete history of the house is known, and if we are to connect the figure with any of the previous occupants, she is the only person who in any way resembled it.

"'2. The widow's garb excludes the first Mrs. S.

"'3. Altho none of us had ever seen the second Mrs. S., several people who *had* known her identified her from our description. On being shown a photo-album containing a number of portraits, I picked out one of her sisters as being most like that of the figure, and was afterward told that the sisters were much alike.

"'4. Her step-daughter and others told us that she especially used the front drawing-room in which she continually appeared, and that her habitual seat was on a couch placed in a similar position to ours.

"'5. The figure is undoubtedly connected with the house, none of the percipients having seen it anywhere else, nor had any other hallucination.

"'In writing the above account, my memory of the occurrences has been largely assisted by reference to a set of journal letters written [to Miss Campbell] at the time and by notes of interviews held by Mr. Myers with my father and various members of our family.'"

This case, as proof of the reality of *some* apparitions, is a remarkably strong one. I regret that my space limits will not permit me to give it entire, but I urge all who are interested in these studies not to make the mistake of passing this by as one of the ordinary ghost stories.

The number of cases of the appearance of apparitions given by the S. P. R. is large, and many of them are so well authenticated as to make it difficult to refuse belief.

The scientist Alfred Russel Wallace gives a number of cases that carry with them much evidence. Wallace, among many other proofs of the reality of these apparitions, describes their effect upon animals. He argues the case as follows:[1]

"*Effects of Phantasms on Animals.*—We now come to a group of phenomena which, altho frequently recorded in the publications of the Society for Psychical Research, have received no special attention as bearing on the theories put forth by members of the Society, but have either been ignored or have been attempted to be explained away by arbitrary assumptions of the most improbable kind. It will, therefore, be necessary to refer to the evidence for these facts somewhat more fully than for those hitherto considered.

"I have already mentioned the case of the female figure in white, seen by three persons floating over a hedge ten feet above the ground, when the horse they were driving 'suddenly stopped and shook with fright.' In the remarks upon this case in 'Phantasms of the Living,' no reference is made to this fact, yet it is surely the crucial one, since we can hardly suppose that a wholly subjective apparition, seen by human beings, would also be seen by a horse. During the tremendous knocking recorded by Mr. Garling, and already quoted, it is stated that there was a large dog in a kennel near the front entrance, especially to warn off intruders, and a little terrier inside that barked at everybody; yet, when the noise occurred that wakened the servants sixty feet away, 'the dogs gave no tongue whatever; the terrier, contrary to its nature, slunk shivering under the sofa, and would not stop even at the door, and nothing could induce him to go into the darkness.'

"In the remarkable account of a haunted house during an occupation of twelve months by a well-known English church dignitary, the very different behavior of dogs in the presence of real and of phantasmal disturbances is pointed out. When an attempt was made to rob the vicarage, the dogs gave prompt alarm and the clergyman was aroused by their fierce barking. During the mysterious noises, however, tho these were much louder and more disturbing, they never barked at all, but were always 'found cowering in a state of pitiable terror.' They are said to have been more

[1] "Miracles and Modern Spiritualism," pp. 239-244.

perturbed than any other members of the establishment, and ' if not shut up below, would make their way to our bedroom door and lie there, crouching and whining, as long as we would allow them.' [1]

" In the account of haunting in a house at Hammersmith, near London, which went on for five years, where steps and noises were heard and a phantom woman seen, ' the dog whined incessantly ' during the disturbances, and ' the dog was evidently still afraid of the room when the morning came. I called to him to go into it with me, and he crouched down with his tail between his legs, and seemed to fear entering it.' [2]

" On the occasion of a 'wailing cry,' heard before a death in a rectory in Staffordshire, a house standing quite alone in open country, 'we found a favorite bulldog, a very courageous animal, trembling with terror, with his nose thrust into some billets of firewood which were kept under the stairs.' On another occasion, ' an awful howling followed by shriek upon shriek,' with a sound like that caused by a strong wind was heard, altho everything out of doors was quite still, and it is stated, 'We had three dogs sleeping in my sisters' and my bedrooms, and they were all cowering down with affright, their bristles standing straight up; one—a bulldog—was under the bed, and refused to come out, and when removed was found to be trembling all over.' [3] The remark of Mrs. Sidgwick on these and other cases of warning sounds is, that 'if not real natural sounds, they must have been collective hallucinations.' But it has not been shown that ' real natural sounds ' ever produce such effects upon dogs, and there is no suggestion that ' collective hallucination ' can be telepathetically transferred to these animals. In one case, however, it is suggested that the dog might have ' been suddenly taken ill!'

" In the remarkable account by General Barter, C.B., of a phantasmal pony and rider with two native grooms seen in India, two dogs which immediately before were hunting about in the brushwood jungle which covered the hill came and crouched by the general's side, giving low, frightened whimpers; and when he pursued the phantasm the dogs returned home, tho on all other occasions they were his most faithful companions.' [4]

[1] Proc. Soc. for Psych. Res., Part vi., p. 151. [2] *Ibid.*, Part viii., p. 116.
[3] *Ibid.*, Part xiii., pp. 307–308. [4] *Ibid.*, Part xiv., pp. 469, 470.

"These cases, given on the best authority by the Society for Psychical Research, can be supplemented by a reference to older writers. During the disturbances at Mr. Mompesson's house at Tedworth, recorded by the Rev. Joseph Glanvil, from personal observation and inquiry, in his work 'Sadducismus Triumphatus,' 'it was noted that when the noise was loudest, and came with the most sudden surprising violence, no dog about the house would move, tho the knocking was oft so boisterous and rude that it hath been heard to a considerable distance in the fields, and awakened the neighbors in the village, none of whom live very near this.'

"So in the disturbances at Epworth Parsonage, an account of which is given by the eminent John Wesley, after describing strange noises as of iron and glass thrown down, he continues: 'Soon after our large mastiff dog came, and ran to shelter himself between them (Mr. and Mrs. Wesley). While the disturbances continued, he used to bark and leap, and snap on one side and the other, and that frequently before any person in the room heard any noise at all. But after two or three days he used to tremble, and creep away before the noise began. And by this the family knew it was at hand; nor did the observation ever fail.'[1]

"During the disturbances at the Cemetery of Ahrensburg, in the island of Oesel, where coffins were overturned in locked vaults, and the case was investigated by an official commission, the horses of country people visiting the cemetery were often so alarmed and excited that they became covered with sweat and foam. Sometimes they threw themselves on the ground, where they struggled in apparent agony, and notwithstanding the immediate resort to remedial measures, several died within a day or two. In this case, as in so many others, altho the commission made a most rigid investigation, and applied the strictest tests, no natural cause for the disturbances was ever discovered.[2]

"In Dr. Justinus Kerner's account of 'The Seeress of Prevorst,' it is stated of an apparition that appeared to her during an entire year, that as often as a spirit appeared a black terrier that was kept in the house seemed to be sensi-

[1] The account of these disturbances is given in Dr. Adam Clarke's "Memoirs of the Wesley Family"; in Southey's "Life of Wesley"; and in many other works.

[2] R. D. Owen's "Footfalls on the Boundary of Another World," pp. 186-192.

ble of its presence; for no sooner was the figure perceptible to the seeress than the dog ran, as if for protection, to some one present, often howling loudly; and after his first sight of it he would never remain alone of nights. In this case no one saw the figure but the seeress, showing that this circumstance is not proof of the subjectivity of an apparition.

"In the terrible case of haunting given to Mr. R. Dale Owen by Mrs. S. C. Hall, who was personally cognizant of the main facts, the haunted man had not been able to keep a dog for years. One which he brought home when Mrs. Hall became acquainted with him (he being the brother of her bosom friend) could not be induced to stay in his room day or night after the haunting began, and soon afterward ran away and was lost.[1]

"In the wonderful case of haunting in Pennsylvania given by Mr. Hodgson in *The Arena* of September, 1890 (p. 419), when the apparition of the white lady appeared to the informant's brother, we find it stated:—'The third night he saw the dog crouch and stare, and then act as if driven round the room. Brother saw nothing, but heard a sort of rustle, and the poor dog howled and tried to hide, and never again would that dog go to that room.'

"Now this series of cases of the effect of phantasms on animals is certainly remarkable and worthy of deep consideration. The facts are such as, on the theories of telepathy and hallucination, ought not to happen, and they are especially trustworthy facts because they are almost invariably introduced into the narratives as if unexpected; while that they were noticed and recorded shows that the observers were in no degree panic-struck with terror. They show us unmistakably that large numbers of phantasms, whether visual or auditory, and even when only perceptible to one of the persons present, are objective realities; while the terror displayed by the animals that perceive them, and their behavior, so unlike that in the presence of natural sights and sounds, no less clearly proves that, tho objective, the phenomena are not normal, and are not to be explained as in any way due to trick or to misinterpreted natural sounds. Yet these crucial facts, which a true theory must take account of, have hitherto been treated as unimportant, and, except for a few casual remarks by Mr. Myers and Mrs. Sidg-

[1] "Footfalls from the Boundary of Another World," pp. 326–329.

wick, have been left out of consideration in all the serious attempts hitherto made to account for these phenomena."

This reasoning of Wallace, and much more like it in his book, is well fitted to impress one as sane. To believe that this is the action of the human mind on the minds of animals seems to require much more credulity than the belief that the power that organized a visible body around a human spirit might, for some reason, at times organize another at death, or after death, around the spirit. This terror often seizes animals before any person present is conscious of having had any thought of a ghost. Can a mind that is not thinking of a ghost create the image in the mind of a dog or of a horse? It seems a very hard thing to believe.

V

SECONDARY PERSONALITY—OBSESSIONS

Here also fraud is the rule. Sometimes the deception is wholly unconscious, but is none the less deception. The unconscious mind is now known to have powers often far beyond the conscious mind. Then there are the great unexplored fields of "secondary personalities,"—almost wholly unexplored. One who has not studied the phenomena of "secondary personalities" is poorly fitted to investigate Spiritualism as it now exhibits itself. He is well-nigh helpless.

There are those who can at will believe themselves to be Daniel Webster, Lincoln, Shakespeare, Dick Turpin, or Jack the Ripper—any person dead or living—and yet these people are not to be classed with the insane. I have scores of times witnessed their impersonations. At that time the face of the medium will suddenly assume the look and even something of the shape of the face of the one he thinks himself to be. The words, the voice, the thoughts, the mannerisms, are marvelously alike.

If this person is a medium—if he knows anything about Spiritualism, he is very likely to be—he will in the circle assume character after character of almost any one living or dead who is inquired after. You ask for the spirit of your brother John, and John will probably come, even tho you never had a brother John. The medium all the while may be *perfectly honest.*

Dr. Weir Mitchell gives an account of a woman in Pennsylvania, in which alternate personalities controlled. The woman at first was of a melancholic disposition. Dr. Mitchell says [1]:

"Another remarkable case is that of Mary Reynolds. This dull and melancholy young woman, inhabiting the Pennsylvania wilderness in 1811, was found one morning, long after her habitual time for rising, in a profound sleep from which it was impossible to arouse her. After eighteen or twenty hours of sleeping she awakened, but in a state of unnatural consciousness. Memory had fled. To all intents and purposes she was as a being for the first time ushered into the world. 'All of the past that remained to her was the faculty of pronouncing a few words, and this seems to have been as purely instinctive as the wailings of an infant; for at first the words which she uttered were connected with no ideas in her mind.' Until she was taught their significance they were unmeaning sounds.

"Her eyes were virtually for the first time opened upon the world. Old things had passed away; all things had become new. Her parents, brothers, sisters, friends, were not recognized or acknowledged as such by her. She had never seen them before,—never known them,—was not aware that such persons had been. Now for the first time she was introduced to their company and acquaintance. To the scenes by which she was surrounded she was a perfect stranger. The house, the fields, the forest, the hills, the vales, the streams,—all were novelties. The beauties of the landscape were all unexplored.

"She had not the slightest consciousness that she had ever existed previous to the moment in which she awoke

[1] Dr. Weir Mitchell, Transactions of the College of Physicians of Philadelphia, April 4, 1888.

from that mysterious slumber. 'In a word, she was an infant, just born, yet born in a state of maturity, with a capacity for relishing the rich, sublime, luxuriant wonders of created nature.'

"The first lesson in her education was to teach her by what ties she was bound to those by whom she was surrounded, and the duties devolving upon her accordingly. This she was very slow to learn, and, 'indeed, never did learn, or, at least, never would acknowledge the ties of consanguinity, or scarcely those of friendship. She considered those she had once known as for the most part strangers and enemies, among whom she was, by some remarkable and unaccountable means, transplanted, tho from what region or state of existence was a problem unsolved.'

"The next lesson was to reteach her the arts of reading and writing. She was apt enough, and made such rapid progress in both that *in a few weeks* she had readily relearned to read and write. In copying her name, which her brother had written for her as a first lesson, she took her pen in a very awkward manner and began to copy from right to left in the Hebrew mode, as tho she had been transplanted from an Eastern soil.

"The next thing that is noteworthy is the change which took place in her disposition. Instead of being melancholy she was now cheerful to extremity. Instead of being reserved she was buoyant and social. Formerly taciturn and retiring, she was now merry and jocose. Her disposition was totally and absolutely changed. While she was, in this second state, extravagantly fond of company, she was much more enamored of nature's works, as exhibited in the forests, hills, vales, and watercourses. She used to start in the morning, either on foot or horseback, and ramble until nightfall over the whole country; nor was she at all particular whether she were on a path or in the trackless forest. Her predilection for this manner of life may have been occasioned by the restraint necessarily imposed upon her by her friends, which caused her to consider them her enemies and not companions, and she was glad to keep out of their way.

"She knew no fear, and as bears and panthers were numerous in the woods, and rattlesnakes and copperheads abounded everywhere, her friends told her of the danger to which she exposed herself, but it produced no other effect

than to draw forth a contemptuous laugh, as she said: 'I know you only want to frighten me and keep me at home, but you miss it, for I often see your bears and I am perfectly convinced that they are nothing more than black hogs.'

"One evening, after her return from her daily excursion, she told the following incident: 'As I was riding to-day along a narrow path a great black hog came out of the woods and stopped before me. I never saw such an impudent black hog before. It stood up on its hind feet and grinned and gnashed its teeth at me. I could not make the horse go on. I told him he was a fool to be frightened at a hog, and tried to whip him past, but he would not go and wanted to turn back. I told the hog to get out of the way, but he did not mind me. "Well," said I, "if you won't for words, I'll try blows"; so I got off and took a stick, and walked up toward it. When I got pretty close by, it got down on all fours and walked away slowly and sullenly, stopping every few steps and looking back and grinning and growling. Then I got on my horse and rode on.' . . .

"Thus it continued for five weeks, when one morning, after a protracted sleep, she awoke and was herself again. She recognized the parental, the brotherly, and sisterly ties as tho nothing had happened, and immediately went about the performance of duties incumbent upon her, and which she had planned five weeks previously. Great was her surprise at the change which one night (as she supposed) had produced. Nature bore a different aspect. Not a trace was left in her mind of the giddy scenes through which she had passed. Her ramblings through the forest, her tricks and humor, all were faded from her memory, and not a shadow left behind. Her parents saw their child; her brothers and sisters saw their sister. She now had all the knowledge that she had possessed in her first state previous to the change, still fresh and in as vigorous exercise as tho no change had been. But any new acquisitions she had made, and any new ideas she had obtained, were lost to her now—yet not lost, but laid up out of sight in safe-keeping for future use. Of course her natural disposition returned; her melancholy was deepened by the information of what had occurred. All went on in the old-fashioned way, and it was fondly hoped that the mysterious occurrences of those five weeks would never be repeated, but these anticipations were not to be real-

ized. After the lapse of a few weeks she fell into a profound sleep, and awoke in her second state, taking up her new life again precisely where she had left it when she before passed from that state. She was not now a daughter or a sister. All the knowledge she possessed was that acquired during the few weeks of her former period of second consciousness. She knew nothing of the intervening time. Two periods widely separated were brought into contact. She thought it was but one night.

"In this state she came to understand perfectly the facts of her case, not from memory, but from information. Yet her buoyancy of spirits was so great that no depression was produced. On the contrary, it added to her cheerfulness, and was made the foundation, as was everything else, of mirth.

"These alternations from one state to another continued at intervals of varying length for fifteen or sixteen years, but finally ceased when she attained the age of thirty-five or thirty-six, leaving her *permanently in her second state.* In this she remained without change for the last quarter of a century of her life.

. . . . .

"The change from a gay, hysterical, mischievous woman, fond of jests and subject to absurd beliefs or delusive convictions, to one retaining the joyousness and love of society, but sobered down to levels of practical usefulness, was gradual. The most of the twenty-five years which followed she was as different from her melancholy, morbid self as from the hilarious condition of the early years of her second state. Some of her family spoke of it as her third state. She is described as becoming rational, industrious, and very cheerful, yet reasonably serious; possessed of a well-balanced temperament, and not having the slightest indication of an injured or disturbed mind. For some years she taught school, and in that capacity was both useful and acceptable, being a general favorite with old and young.

"During these last twenty-five years she lived in the same house with the Rev. Dr. John V. Reynolds, her nephew, part of that time keeping house for him, showing a sound judgment and a thorough acquaintance with the duties of her position.

"Dr. Reynolds, who is still living in Meadville," says

Dr. Mitchell, "and who has most kindly placed the facts at my disposal, states in his letter to me of January 4, 1888, that at a later period of her life she said she did sometimes seem to have a dim, dreamy idea of a shadowy past, which she could not fully grasp, and could not be certain whether it originated in a partially restored memory or in the statements of the events by others during her abnormal state.

"Miss Reynolds died in January, 1854, at the age of sixty-one. On the morning of the day of her death she rose in her usual health, ate her breakfast, and superintended household duties. While thus employed she suddenly raised her hands to her head and exclaimed: 'Oh, I wonder what is the matter with my head!' and immediately fell to the floor. When carried to a sofa she gasped once or twice and died."

The case of Mollie Fancher is generally well known—a Brooklyn woman who since 1864 has been an invalid. She has passed from personality to personality—sometimes these separate personalities have lasted for years. In one she forgets her previous existence. At one time she awoke from a personality and forgot wholly her life of the previous nine years. She had become expert in embroidering, but now forgot that she ever knew, and began to live her earlier life over again. She exhibited from time to time many distinct characters known by her friends by distinct names—"Sunbeam," was the name for her normal condition. Other characters were named "Ruby," "Pearl," "Rosebud."

Dr. Morton Prince, of Paris, gives an account of a remarkable case that came under his treatment, that of Miss Beauchamp. This woman, when in her normal self, could digest little or nothing. When she was brought to Dr. Morton she was starving to death, and was but a wreck. Even water gave her distress, and was expelled from her stomach. The doctor, to save her life, finally hypnotized her. This developed a different personality, with a sound stomach, and she began quickly to gain strength. After several days the doctor restored her to her natural condition. Immediately

all of the old symptoms revived in full force, she again began to starve. After repeated attempts the doctor was compelled to leave her in charge of another *self* instead of her normal self. This self in turn gave way of its own accord to a third, and the last two would alternate. A curious phase was that one of the personalities knew and greatly disliked the other.

So many cases of secondary personality have now been investigated and classified by doctors and psychological experts as to give it well-nigh the standing of a recognized scientific fact. It is likely that many a man and woman thinks himself or herself a Spiritualist medium, who is simply a victim of the disease of "secondary personality."

Then are we to conclude that, if fraud is eliminated, secondary personality will explain all of what are known in Spiritualistic circles as "materializations," "etherealizations," "transfigurations," "impersonations," and "obsessions"?

When Christ cast out evil spirits from persons, what did He do? Did He simply restore these diseased persons to their sane selves by dispelling the hallucination of secondary personalities? Were the spirits who had usurped the organisms of the victims outside individualities? Christ certainly treated the spirits as outside intelligences. He would talk to them and they to Him. It would be hard to account for the action of the herd of swine on the theory of secondary personalities.

Let us see how far this theory will apply to actual cases.

Case I.—The Celebrated "Watseka Wonder."[1]—This marvelous case Dr. Hodgson, who gave it much personal attention, thinks goes beyond any explanation based on the theory of secondary personality; he thinks it is to be explained by spirits. The case was also verified in all of its details by Colonel J. C. Bundy, editor of *The Religio-Philosophical Journal*, of Chicago, who is spoken of by Frederic Myers as "well known as a skilful and scrupulously honest investigator" of Spiritistic phenomena. Colonel Bundy says

[1] Frederic Myers, "Human Personality," vol. i., pp. 361–368.

that he and Dr. Stevens "took great pains" to obtain full corroboration of the "astounding facts from unimpeachable and competent witnesses."

Rancy Vennum, the "Wonder," was a girl about fourteen years of age, living in 1878 at Watseka, Ind. In the same town had died in 1865, thirteen years before, a girl by the name of Mary Roff. Mary died about a year after Rancy's birth. Of course the girls never knew each other. Rancy's parents were not Spiritualists, and, up to this time, Rancy had always been in good health. Her troubles began with trances in which she said she visited heaven and angels. She heard voices at night calling her.

Her experiences at this time seemed to be those of an insane person. She became sullen and disagreeable and the friends thought of sending her to an asylum. One day Rancy said that a spirit by the name of Mary Roff wanted "to come" to her, and the next day Mr. Vennum called at the office of Mr. Roff and informed him that his daughter claimed to be Mary Roff, and wanted to go home. He said: "She seems like a child real homesick, wanting to see her pa and ma and her brothers."

After the supposed control by Mary Roff, Rancy became "mild, docile, polite, and timid, knowing none of the family, but constantly pleading to go home," and "only found contentment in going back to heaven, as she said, for short visits."

"About a week after Mary took control of Rancy's body, Mrs. A. B. Roff and her daughter, Mrs. Minerva Alter, Mary's sister, hearing of the remarkable change, went to see the girl. As they came in sight, far down the street, Mary Rancy, looking out of the window, exclaimed exultingly, 'There come my ma and sister Nervie!'—the name by which Mary used to call Mrs. Alter in girlhood. As they came into the house she caught them around their necks, wept and cried for joy, and seemed so happy to meet them. From this time on she seemed more homesick than before. At times she seemed almost frantic to go home [to the Roff home].

"On the 11th day of February, 1878, they sent the girl to Mr. Roff's, where she met her 'pa and ma' and each member of the family, with the most gratifying expressions of love and affection, by words and embraces. On being asked how long she would stay she said, 'The angels will let me stay till some time in May'; and she made it her home there till May 21, three months and ten days, a happy, contented daughter and sister in a borrowed body.

"The girl now in her new home seemed perfectly happy and content, knowing every person and everything that Mary knew when in her original body, twelve to twenty-five years ago, recognizing and calling by name those who were friends and neighbors of the family from 1852 to 1865, when Mary died, calling attention to scores, yes, hundreds of incidents that transpired during her natural life. During all the period of her sojourn at Mr. Roff's she had no knowledge of, and did not recognize any of Mr. Vennum's family, their friends or neighbors, yet Mr. and Mrs. Vennum and their children visited her and Mr. Roff's people, she being introduced to them as to any strangers. After frequent visits, and hearing them often and favorably spoken of, she learned to love them as acquaintances, and visited them with Mrs. Roff three times.

"One day she met an old friend and neighbor of Mr. Roff's, who was a widow when Mary was a girl at home. Some years since the lady married a Mr. Wagoner, with whom she yet lives. But when she met Mrs. Wagoner she clasped her around the neck and said: 'O Mary Lord, you look so very natural, and have changed the least of any one I have seen since I came back.' Mrs. Lord was in some way related to the Vennum family and lived close by them, but Mary could call her only by the name by which she knew her fifteen years ago, and could not seem to realize that she was married. Mrs. Lord lived just across the street from Mr. Roff's for several years, prior and up to within a few months of Mary's death; both being members of the same Methodist church, they were very intimate.

"Some days after Mary was settled in her new home, Mrs. Parker, who lived neighbor to the Roffs in Middleport in 1852, and next door to them in Watseka in 1860, came in with her daughter-in-law, Nellie Parker. Mary immediately recognized both of the ladies, calling Mrs. Parker 'Auntie

Parker,' and the other 'Nellie,' as in the acquaintance of eighteen years ago. In conversation with Mrs. Parker Mary asked, 'Do you remember how Nervie and I used to come to your house and sing?' Mrs. Parker says that was the first allusion made to that matter, nothing having been said by any one on that subject, and says that Mary and Minerva used to come to their house and sit and sing 'Mary had a little lamb,' etc. Mrs. Dr. Alter (Minerva) says she remembers it well. This was when Mr. Roff kept the post-office, and could not have been later than 1852, and twelve years before Lurancy was born.

"One evening, in the latter part of March, Mr. Roff was sitting in the room waiting for tea, and reading the paper, Mary being out in the yard. He asked Mrs. Roff if she could find a certain velvet headdress that Mary used to wear the last year before she died. If so, to lay it on the stand and say nothing about it, to see if Mary would recognize it. Mrs. Roff readily found and laid it on the stand. The girl soon came in, and immediately exclaimed as she approached the stand, 'Oh, there is my headdress I wore when my hair was short!' She then asked, 'Ma, where is my box of letters? Have you got them yet?' Mrs. Roff replied, 'Yes, Mary, I have some of them.' She at once got the box with many letters in it. As Mary began to examine them she said: 'Oh, ma, here is a collar I tatted! Ma, why did you not show to me my letters and things before?' The collar had been preserved among the relics of the lamented child as one of the beautiful things her fingers had wrought before Lurancy was born; and so Mary continually recognized every little thing and remembered every little incident of her girlhood.

"It will be remembered that the family moved to Texas in 1857. Mr. Roff asked Mary if she remembered moving to Texas or anything about it. 'Yes, pa, and I remember crossing Red River and of seeing a great many Indians, and I remember Mrs. Reeder's girls, who were in our company.' And thus she from time to time made first mention of things that transpired thirteen to twenty-five years ago."

Scores of tests were made like those just mentioned, which seemed to establish as nearly as anything could establish the identity of this spirit control. After three months

and ten days' "sojourn in Rancy's body," Mary told her supposed parents that Rancy was coming back and that she must return "to the angels." When Rancy returned she had to be introduced anew to all of the new acquaintances that Mary had made, even to Mary's doctor and to the members of the Roff family. Her health was restored. She grew to womanhood and afterward married.

Dr. Hodgson, after having personally visited Watseka, and cross-examining many witnesses, concludes his thorough and critical review of this extraordinary case as follows:

"'I have no doubt that the incidents occurred substantially as described in the narrative by Dr. Stevens, and in my view the only other interpretation of the case—besides the spiritistic—that seems at all plausible is that which has been put forward as the alternative to the spiritistic theory to account for the trance communications of Mrs. Piper and similar cases, viz., secondary personality with supernormal powers. It would be difficult to disprove this hypothesis in the case of the Watseka Wonder, owing to the comparative meagerness of the record and the probable abundance of "suggestion" in the environment, and any conclusion that we may reach would probably be determined largely by our convictions concerning other cases. My personal opinion is that the "Watseka Wonder" case belongs in the main manifestations to the spiritistic category.'"

In this strange Watseka case it will be observed that the person that claimed to be Mary Roff never appeared to any one at Watseka except through the body of Rancy. She never materialized in an independent body; at any rate no one reported to have seen such a materialization. If this was a spirit, as Mr. Hodgson thinks, then it was a case of obsession. In Bible times good spirits and evil spirits seemed to have power to control earthly bodies. The "Spirit of the Lord"—that is, a messenger of God—often entered the prophets and spake through them.

But is there good proof of a case in which there was a visible materialization other than that of some living mortal?

CASE II.—SIR WILLIAM CROOKES'S EXPERIMENTS WITH MISS COOK.—While the startling psychic experiments by Mr. Crookes were made in 1871–74, and before the extensive investigations by the S. P. R. into telepathy and other phases of psychology that bear on the subject, it must be borne in mind that altho Crookes is familiar with all of these later investigations, he sees no reason whatever to change his mind as to the genuineness of the marvelous materialization and other psychic phenomena which he published, and *still publishes*, as having been witnessed by himself.

I here give the entire description by Mr. Crookes[1] of the materialization class of his experiments—these experiments having been made in the *library-room* of his residence under what he believed and still believes to have been strict test conditions:

Sir William Crookes's First Letter: "It has been my endeavor to keep as clear of controversy as possible, in writing or speaking about so inflammatory a topic as the phenomena called Spiritual. Except in very few cases, where the prominent position of my opponent would have caused my silence to be ascribed to other than the real motives, I have made no reply to the attacks and misrepresentations which my connection with this subject has entailed upon me.

"The case is otherwise, however, when a few lines from me may perhaps assist in removing an unjust suspicion which is cast upon another. And when this other person is a woman—young, sensitive, and innocent—it becomes especially a duty for me to give the weight of my testimony in favor of her whom I believe to be unjustly accused.

"Among all the arguments brought forward on either side touching the phenomena of Miss Cook's mediumship, I see very few *facts* stated in such a way as to lead an unprejudiced reader, provided he can trust the judgment and veracity of the narrator, to say, 'Here at last is absolute proof.' I see plenty of strong assertion, much unintentional exaggeration, endless conjecture and supposition, no little insinuation of fraud, and some amount of vulgar buffoonery; but no

[1] Sir William Crookes's "Researches Into the Phenomena of Modern Spiritualism," pp. 41–50, 1903 edition.

one has come forward with a positive assertion, based upon the evidence of his own senses, to the effect that when the form which calls itself ' Katie ' is visible in the room, the body of Miss Cook is either actually in the cabinet or is not there.

" It appears to me that the whole question narrows itself into this small compass. Let either of the above alternatives be proved to be a fact, and all the other collateral questions may be dismissed. But the proof must be absolute and not based upon inferential reasoning or assumed upon the supposed integrity of seals, knots, and sewing; for I have reason to know that the power at work in these phenomena, like love, ' laughs at locksmiths.'

" I was in hopes that some of those friends of Miss Cook who have attended her séances almost from the commencement, and who appear to have been highly favored in the tests they have received, would ere this have borne testimony in her favor. In default, however, of evidence from those who have followed these phenomena from their beginning nearly three years ago, let me, who have only been admitted, as it were, at the eleventh hour, state a circumstance which came under my notice at a séance to which I was invited by the favor of Miss Cook, a few days after the disgraceful occurrence which has given rise to this controversy.

" The séance was held at the house of Mr. Luxmore, and the ' cabinet ' was a back drawing-room, separated from the front room in which the company sat by a curtain.

" The usual formality of searching the room and examining the fastenings having been gone through, Miss Cook entered the cabinet.

" After a little time the form Katie appeared at the side of the curtain, but soon retreated, saying her medium was not well, and could not be put into a sufficiently deep sleep to make it safe for her to be left.

" I was sitting within a few feet of the curtain close behind which Miss Cook was sitting, and I could frequently hear her moan and sob, as if in pain. This uneasiness continued at intervals nearly the whole duration of the séance, *and once, when the form of Katie was standing before me in the room, I distinctly heard a sobbing, moaning sound, identical with that which Miss Cook had been making at intervals the whole time of the séance, come from behind the curtain where the young lady was supposed to be sitting.*

"I admit that the figure was startlingly life-like and real, and, as far as I could see in the somewhat dim light, the features resembled those of Miss Cook; but still the positive evidence of one of my own senses that the moan came from Miss Cook in the cabinet, while the figure was outside, is too strong to be upset by a mere inference to the contrary, however well supported.

"Your readers, sir, know me, and will, I hope, believe that I will not come hastily to an opinion or ask them to agree with me on insufficient evidence. It is perhaps expecting too much to think that the little incident I have mentioned will have the same weight with them that it had with me. But this I do beg of them: let those who are inclined to judge Miss Cook harshly suspend their judgment until I bring forward positive evidence which I think will be sufficient to settle the question.

"Miss Cook is now devoting herself exclusively to a series of private séances with me and one or two friends. The séances will probably extend over some months, and I am promised that every desirable test shall be given to me. These séances have not been going on many weeks, but enough has taken place to thoroughly convince me of the perfect truth and honesty of Miss Cook and to give me every reason to expect that the promises so freely made to me by Katie will be kept.

"All I now ask is that your readers will not hastily assume that everything which is *primâ facie* suspicious necessarily implies deception, and that they will suspend their judgment until they hear from me again on this subject," etc.

Sir William Crookes's Second Letter: "In a letter which I wrote to this journal early in February last, speaking of the phenomena of spirit-forms which have appeared through Miss Cook's mediumship, I said: 'Let those who are inclined to judge Miss Cook harshly suspend their judgment until I bring forward positive evidence which I think will be sufficient to settle the question. Miss Cook is now devoting herself exclusively to a series of private séances with me and one or two friends. . . . Enough has taken place to thoroughly convince me of the perfect truth and honesty of Miss Cook, and to give me every reason to expect that the promises so freely made to me by Katie will be kept.'

"In that letter I described an incident which to my mind

went very far toward convincing me that Katie and Miss Cook were two separate material beings. When Katie was outside the cabinet, standing before me, I heard a moaning noise from Miss Cook in the cabinet. I am happy to say that I have at last obtained the 'absolute proof' to which I referred in the above quoted letter.

"I will, for the present, pass over most of the tests which Katie has given me on the many occasions when Miss Cook has favored me with séances at this house, and will only describe one or two which I have recently had. I have for some time past been experimenting with a phosphorus lamp, consisting of a six-ounce or eight-ounce bottle, containing a little phosphorized oil, and tightly corked. I have had reason to hope that by the light of this lamp some of the mysterious phenomena of the cabinet might be rendered visible, and Katie has also expressed herself hopefully as to the same result.

"On March 12, during a séance here, after Katie had been walking among us and talking for some time, she retreated behind the curtain which separated my laboratory, where the company was sitting, from my library which did temporary duty as a cabinet. In a minute she came to the curtain and called me to her, saying: 'Come into the room and lift my medium's head up; she has slipped down.' Katie was then standing before me, clothed in her usual white robes and turban headdress. I immediately walked into the library up to Miss Cook, Katie stepping aside to allow me to pass. I found Miss Cook had slipped partially off the sofa, and her head was hanging in a very awkward position. I lifted her on to the sofa, and in so doing had satisfactory evidence, in spite of the darkness, that Miss Cook was not attired in the 'Katie' costume, but had on her ordinary black velvet dress, and was in a deep trance. Not more than three seconds elapsed between my seeing the white-robed Katie standing before me and my raising Miss Cook on to the sofa from the position into which she had fallen.

"On returning to my post of observation by the curtain, Katie again appeared, and said she thought she should be able to show herself and her medium to me at the same time. The gas was then turned out, and she asked for my phosphorus lamp. After exhibiting herself by it for some sec-

onds, she handed it back to me, saying, 'Now come in and see my medium.' I closely followed her into the library, and by the light of my lamp saw Miss Cook lying on the sofa just as I had left her. I looked round for Katie, but she had disappeared. I called her, but there was no answer.

"On resuming my place Katie soon reappeared and told me that she had been standing close to Miss Cook all the time. She then asked if she might try an experiment herself, and taking the phosphorus lamp from me she passed behind the curtain, asking me not to look in for the present. In a few minutes she handed the lamp back to me, saying she could not succeed, as she had used up all the power, but would try again another time. My eldest son, a lad of fourteen, who was sitting opposite me, in such a position that he could see behind the curtain, tells me he distinctly saw the phosphorus lamp apparently floating about in space over Miss Cook, illuminating her as she lay motionless on the sofa, but he could not see any one holding the lamp.

"I pass on to a séance held last night at Hackney. Katie never appeared to greater perfection, and for nearly two hours she walked about the room, conversing familiarly with those present. On several occasions she took my arm when walking, and the impression conveyed to my mind that it was a living woman by my side, instead of a visitor from the other world, was so strong that the temptation to repeat a recent celebrated experiment became almost irresistible. Feeling, however, that if I had not a spirit, I had at all events a *lady* close to me, I asked her permission to clasp her in my arms, so as to be able to verify the interesting observations which a bold experimentalist has recently somewhat verbosely recorded. Permission was graciously given, and I accordingly did—well, as any gentleman would do under the circumstances. Mr. Volckman will be pleased to know that I can corroborate his statement that the 'ghost' (not 'struggling,' however) was as material a being as Miss Cook herself. But the sequel shows how wrong it is for an experimentalist, however accurate his observations may be, to venture to draw an important conclusion from an insufficient amount of evidence.

"Katie now said she thought she should be able this time to show herself and Miss Cook together. I was to turn the gas out and then come with my phosphorus lamp into

the room now used as a cabinet. This I did, having previously asked a friend who was skilful at shorthand to take down any statement I might make when in the cabinet, knowing the importance attaching to first impressions, and not wishing to leave more to memory than necessary. His notes are now before me.

"I went cautiously into the room, it being dark, and felt about for Miss Cook. I found her crouching on the floor. Kneeling down, I let air enter the lamp, and by its light I saw the young lady dressed in black velvet, as she had been in the early part of the evening, and to all appearance perfectly senseless; she did not move when I took her hand and held the light quite close to her face, but continued quietly breathing. Raising the lamp, I looked around and saw Katie standing close behind Miss Cook. She was robed in flowing white drapery as we had seen her previously during the séance. Holding one of Miss Cook's hands in mine, and still kneeling, I passed the lamp up and down so as to illuminate Katie's whole figure and satisfy myself thoroughly that I was really looking at the veritable Katie whom I had clasped in my arms a few minutes before, and not at the phantasm of a disordered brain. She did not speak, but moved her head and smiled in recognition. Three separate times did I carefully examine Miss Cook crouching before me, to be sure that the hand I held was that of a living woman, and three separate times did I turn the lamp to Katie and examine her with steadfast scrutiny until I had no doubt whatever of her objective reality. At last Miss Cook moved slightly, and Katie instantly motioned me to go away. I went to another part of the cabinet and then ceased to see Katie, but did not leave the room till Miss Cook woke up and two of the visitors came in with a light.

"Before concluding this article I wish to give some of the points of difference which I have observed between Miss Cook and Katie. Katie's height varies; in my house I have seen her six inches taller than Miss Cook. Last night, with bare feet and not 'tip-toeing,' she was four and a half inches taller than Miss Cook. Katie's neck was bare last night; the skin was perfectly smooth both to touch and sight, while on Miss Cook's neck is a large blister, which under similar circumstances is distinctly visible and rough to the touch. Katie's ears are unpierced, while Miss Cook habitually

wears earrings. Katie's complexion is very fair, while that of Miss Cook is very dark. Katie's fingers are much longer than Miss Cook's, and her face is also larger. In manners and ways of expression there are also many decided differences.

"Miss Cook's health is not good enough to allow of her giving more of these test séances for the next few weeks, and we have, therefore, strongly advised her to take an entire rest before recommencing the experimental campaign which I have sketched out for her, and the results of which I hope to be able to record at some future day."

Sir William Crookes's Third Letter: "Having taken a very prominent part of late at Miss Cook's séances, and having been very successful in taking numerous photographs of Katie King by the aid of the electric light, I have thought that the publication of a few of the details would be of interest to the readers of *The Spiritualist.*

"During the week before Katie took her departure she gave séances at my house almost nightly, to enable me to photograph her by artificial light. Five complete sets of photographic apparatus were accordingly fitted up for the purpose, consisting of five cameras, one of the whole-plate size, one half-plate, one quarter-plate, and two binocular stereoscopic cameras, which were all brought to bear upon Katie at the same time on each occasion on which she stood for her portrait. Five sensitizing and fixing baths were used, and plenty of plates were cleaned ready for use in advance, so that there might be no hitch or delay during the photographing operations, which were performed by myself, aided by one assistant.

"My library was used as a dark cabinet. It has folding-doors opening into the laboratory; one of these doors was taken off its hinges and a curtain suspended in its place, to enable Katie to pass in and out easily. Those of our friends who were present were seated in the laboratory facing the curtain, and the cameras were placed a little behind them, ready to photograph Katie when she came outside, and to photograph anything also inside the cabinet, whenever the curtain was withdrawn for the purpose. Each evening there were three or four exposures of plates in the five cameras, giving at least fifteen separate pictures at each séance; some of these were spoiled in the developing and some in regula-

ting the amount of light. Altogether I have forty-four negatives, some inferior, some indifferent, and some excellent.

"Katie instructed all the sitters but myself to keep their seats and to keep conditions, but for some time past she has given me permission to do what I liked—to touch her and to enter and leave the cabinet almost whenever I pleased. I have frequently followed her into the cabinet, and have sometimes seen her and her medium together, but most generally I have found nobody but the entranced medium lying on the floor, Katie and her white robes having instantaneously disappeared.

"During the last six months Miss Cook has been a frequent visitor at my house, remaining sometimes a week at a time. She brings nothing with her but a little hand-bag, not locked; during the day she is constantly in the presence of Mrs. Crookes, myself, or some other member of my family, and, not sleeping by herself, there is absolutely no opportunity for any preparation even of a less elaborate character than would be required for enacting Katie King. I prepare and arrange my library myself as the dark cabinet, and usually, after Miss Cook has been dining and conversing with us, and scarcely out of our sight for a minute, she walks direct into the cabinet, and I, at her request, lock its second door and keep possession of the key all through the séance; the gas is then turned out, and Miss Cook is left in darkness.

"On entering the cabinet Miss Cook lies down upon the floor, with her head on a pillow, and is soon entranced. During the photographic séance Katie muffled her medium's head up in a shawl to prevent the light falling upon her face. I frequently drew the curtain on one side when Katie was standing near, and it was a common thing for the seven or eight of us in the laboratory to see Miss Cook and Katie at the same time, under the full blaze of the electric light. We did not on these occasions actually see the face of the medium because of the shawl, but we saw her hands and feet; we saw her move uneasily under the influence of the intense light, and we heard her moan occasionally. I have one photograph of the two together, but Katie is seated in front of Miss Cook's head.

"During the time I have taken an active part in these séances Katie's confidence in me gradually grew, until she refused to give a séance unless I took charge of the arrange-

ments. She said she always wanted me to keep close to her and near the cabinet, and I found that after this confidence was established, and she was satisfied I would not break any promise I might make to her, the phenomena increased greatly in power, and tests were freely given that would have been unobtainable had I approached the subject in another manner. She often consulted me about persons present at the séances, and where they should be placed, for of late she had become very nervous, in consequence of certain ill-advised suggestions that force should be employed as an adjunct to more scientific modes of research.

"One of the most interesting of the pictures is one in which I am standing by the side of Katie; she has her bare foot upon a particular part of the floor. Afterward I dressed Miss Cook like Katie, placed her and myself in exactly the same position, and we were photographed by the same cameras, placed exactly as in the other experiment, and illuminated by the same light. When these two pictures are placed over each other, the two photographs of myself coincide exactly as regards stature, etc., but Katie is half a head taller than Miss Cook, and looks a big woman in comparison with her. In the breadth of her face, in many of the pictures, she differs essentially in size from her medium, and the photographs show several other points of difference.

"But photography is as inadequate to depict the perfect beauty of Katie's face as words are powerless to describe her charms of manner. Photography may, indeed, give a map of her countenance; but how can it reproduce the brilliant purity of her complexion, or the ever-varying expression of her most mobile features, now overshadowed with sadness when relating some of the bitter experiences of her past life, now smiling with all the innocence of happy girlhood when she had collected my children round her, and was amusing them by recounting anecdotes of her adventures in India?

> "'Round her she made an atmosphere of life;
> The very air seemed lighter from her eye
> They were so soft and beautiful, and rife
> With all we can imagine of the skies;
> Her overpowering presence made you feel
> It would not be idolatry to kneel.'

"Having seen so much of Katie lately, when she has been illuminated by the electric light, I am enabled to add to

the points of difference between her and her medium which I mentioned in a former article. I have the most absolute certainty that Miss Cook and Katie are two separate individuals so far as their bodies are concerned. Several little marks on Miss Cook's face are absent on Katie's. Miss Cook's hair is so dark a brown as almost to appear black; a lock of Katie's which is now before me, and which she allowed me to cut from her luxuriant tresses, having first traced it up to the scalp and satisfied myself that it actually grew there, is a rich golden auburn.

"One evening I timed Katie's pulse. It beat steadily at 75, whilst Miss Cook's pulse, a little time after, was going at its usual rate of 90. On applying my ear to Katie's chest I could hear a heart beating rhythmically inside, and pulsating even more steadily than did Miss Cook's heart when she allowed me to try a similar experiment after the séance. Tested in the same way Katie's lungs were found to be sounder than her medium's, for at the time I tried my experiment Miss Cook was under medical treatment for a severe cough.

"Your readers may be interested in having Mrs. Ross Church's, and your own accounts of the last appearance of Katie, supplemented by my own narrative, as far as I can publish it. When the time came for Katie to take her farewell I asked that she would let me see the last of her. Accordingly when she had called each of the company up to her and had spoken to them a few words in private, she gave some general directions for the future guidance and protection of Miss Cook. From these, which were taken down in shorthand, I quote the following: 'Mr. Crookes has done very well throughout, and I leave Florrie with the greatest confidence in his hands, feeling perfectly sure he will not abuse the trust I place in him. He can act in any emergency better than I can myself, for he has more strength.' Having concluded her directions, Katie invited me into the cabinet with her, and allowed me to remain there to the end.

"After closing the curtain she conversed with me for some time, and then walked across the room to where Miss Cook was lying senseless on the floor. Stooping over her, Katie touched her, and said, 'Wake up, Florrie, wake up. I must leave you now.' Miss Cook then woke and tearfully entreated Katie to stay a little time longer. 'My dear, I can't; my work is done. God bless you,' Katie replied, and

then continued speaking to Miss Cook. For several minutes the two were conversing with each other, till at last Miss Cook's tears prevented her speaking. Following Katie's instructions I then came forward to support Miss Cook, who was falling on to the floor, sobbing hysterically. I looked round, but the white-robed Katie had gone. As soon as Miss Cook was sufficiently calmed, a light was procured and I led her out of the cabinet.

"The almost daily séances with which Miss Cook has lately favored me have proved a severe tax upon her strength, and I wish to make the most public acknowledgment of the obligations I am under to her for her readiness to assist me in my experiments. Every test that I have proposed she has at once agreed to submit to with the utmost willingness; she is open and straightforward in speech, and I have never seen anything approaching the slightest symptom of a wish to deceive. Indeed, I do not believe she could carry on a deception if she were to try, and if she did she would certainly be found out very quickly, for such a line of action is altogether foreign to her nature. And to imagine that an innocent school-girl of fifteen should be able to conceive and then successfully carry out for three years so gigantic an imposture as this, and in that time should submit to any test which might be imposed upon her, should bear the strictest scrutiny, should be willing to be searched at any time, either before or after a séance, and should meet with even better success in my own house than at that of her parents, knowing that she visited me with the express object of submitting to strict scientific tests,—to imagine, I say, the Katie King of the last three years to be the result of imposture does more violence to one's reason and common sense than to believe her to be what she herself affirms.

"It would not be right for me to conclude this article without also thanking Mr. and Mrs. Cook for the great facilities they have given me to carry on these observations and experiments."

The reader should read through the second time these descriptions by Sir William Crookes, remembering that:

1. Crookes is a trained physicist, skilled in investigations, and of world-wide reputation, and that when he began his investigation he was not a Spiritualist.

2. That these investigations were made in his own house, and in his own library to which he kept the key, and in which library the medium was not permitted except during the investigations.

3. That Sir William Crookes says that he believes as firmly to-day as then in the conclusions he reached.

CASE III.—I requested a few months ago a business acquaintance of mine who lives in another city to make a careful investigation of materialization phenomena that were taking place in his city. He is an experienced investigator. The following is his description of one of the many séances he attended:

"The medium and her husband, who also is a medium, myself and four other acquaintances of mine, whose names and addresses I can give you if you desire, formed a company in a private residence where Spiritualistic séances had not previously been held. We repaired to an upstairs room selected by ourselves, and took a spread from off of the lounge and hung it across an ordinary closet-door opening; this constituted the cabinet. We then wrapped a tinted silk handkerchief around an electric light globe and the other lights were turned out. The door leading to the room was locked. There was no opening whatever into the closet other than the one which opened into the room in which we were sitting. Had the door from the room been opened at any time it would have let in a flood of light from the hall. Neither of the two mediums went into a trance, but both remained walking about the room in which we were sitting and engaged in general conversation with the company. Each one present could at any time see the face of everybody else in the room.

"The spirit friends materialized and walked forth from the closet and shook hands with their friends.

"I sat at one end of the circle directly facing the incandescent light that was wrapped about with the handkerchief in such a position that the spirit friends, when walking out to myself and other members of the circle, had to come between me and the light. There were as many as three materialized forms at one instant out in the room; these were escorted about by the two mediums. We could plainly see

the full outlines of both mediums and the spirit friends. On this occasion only one of the materializations took place outside of the cabinet; this was a young lady who dematerialized about six feet from and directly in front of the cabinet.

"JULY 8, 1903. ——"

At my request my brother went to this city and in company with the writer of the above letter attended several test séances. Altho close watch was maintained for deception, they discovered none. My brother sealed the windows, and made every condition that he could think of to exclude fraud. His experiences were as remarkable as those given above. These are only examples of many hundreds of well attested cases. Of course, there are many frauds, but those who best know the frauds are strongest in their convictions that there is a large unexplained remainder.

CASE IV.—I arranged for a medium to hold a sitting at the residence of my business associate, Mr. A. W. Wagnalls, at which there had been held no Spiritualist circle previous to this date. The family of Mr. W. are exceedingly critical, and very skeptical of Spiritualistic phenomena, and are non-Spiritualists. They have had no little experience in the investigation of fraud after this sort and were keenly alive to the possibilities of deception. Their home is on the sixth floor of a large apartment house in New York. We used two rooms for the sitting, both small, the one opening into the other. The smaller one served for a cabinet. This cabinet room had no opening except into the larger room; the windows to this room opened through the rear wall at an unbroken height of six stories. The circle consisted of twelve persons, all acquaintances of Mr. and Mrs. Wagnalls and myself. We sat in a half-circle around the room. The arrangement precluded all possibility of confederates. The medium came to the house only a short time before the opening of the séance.

The problem was reduced to its simplest proportions. What appeared was either the work of the medium or the work of intelligences outside of the flesh. I took my position second

to the door that led into the cabinet-room. Mr. Wagnalls turned up and down the gas-burner in the chandelier as directed from the cabinet. At all times the light was sufficient to enable me to see everybody in the room, and it was impossible for any one to have left his seat without immediate detection.

During the sitting many forms came from the cabinet; one, a little girl, came to me and spoke and then crossed the room to Mrs. W. The medium is quite a heavy woman, weighing over two hundred pounds. I can not think of any possible delusion or trick that will satisfactorily account for these appearances. Men and women came from the cabinet, two at one time. There were as many as twelve distinct voices from what appeared to be spirit-forms during the evening. Some voices were heavy male voices, others were female, and some children voices. There is a possibility, of course, of any kind of a voice being imitated.

I have had much experience with materialization séances, and think that I know pretty thoroughly the fraudulent brand. I have studied the methods adopted by nearly all of the exposed mediums in the different large cities during the last twenty years. There was nothing in all of these exposures sufficient to account for what took place during the evening I am describing. The "phenomena" produced by conjurers like Hermann and Kellar I have often witnessed. They help nothing whatever in solving the real problem of materialization as described by Crookes and as here described as taking place at the residence of Mr. W. The tricks of conjurers are performed with elaborate machinery; but here was no chance for machinery. How "it was done" at this circle at Mr. W.'s I do not pretend to say. I simply say that here at a private house, at times within three feet of my eyes, without any chance for machinery and without confederates, marvels took place as wonderful as I ever saw on conjurer's stage at a distance from me and with elaborate machinery—and all this took place with a woman as the actor, who is without reputation as a conjurer.

Case V.—The appearance of forms in the presence of Professor Zöllner of the Leipsic University.

Appearance of a Hand and a Luminous Object

Exhibition of Force, Lights,[1] *etc.*—"I mention here a sitting with Slade which took place at five o'clock in the afternoon of the 15th December, 1877, in the usual sitting-room of the house of my friend O. von Hoffmann, whose wife was present. It was the only one in which the room was partially darkened, to try whether in Slade's presence, as in that of the young lady of fifteen (Miss Cook), a human form, or at least a 'phantom form,' as Mr. Crookes described it in his book, under the heading 'Phantom Forms and Faces,' would be evolved. In order to improvise a cabinet, a string was drawn obliquely across the part of the room opposite my usual place, at about two meters[2] above the floor, and of a breadth corresponding to that of the edge of the table, a dark-green curtain being fixed to it. Slade sat at his usual place, at his right Frau von Hoffmann, I next, and Herr von Hoffmann at my right. We had already laid our hands, linked together, on the table, when I remarked it was a pity we had forgotten to place a small hand-bell on the table. At the same moment it began ringing in the corner of the room at my right front, at least two meters from the middle of the table; and the room being faintly illuminated by gaslight from the street, we saw a small hand-bell slowly hover down from the stand on which it stood, lay itself down on the carpet of the floor, and move itself forward by jerks, till it got under our table. Here immediately it began ringing in the most lively manner, and while we kept our hands joined together as above described on the table, a hand suddenly appeared through an opening in the middle of the curtain with the bell, which it placed on the middle of the table in front of us. I hereupon expressed the wish to be allowed to hold that hand once firmly in my own. I had scarcely said this, when the hand appeared again out of the opening, and now, while with the palm of my left hand I covered and held fast both Slade's hands, with my right I seized the hand protruded from the opening, and thus shook

[1] "Transcendental Physics," pp. 183–185.

[2] About six and one-half feet.—Tr.

hands with a friend from the other world. It had quite a living warmth, and returned my pressure heartily. After letting go the hand, I reached it a slate, and challenged it to a small proof of strength; I would pull to one side, and it should pull to the other, and we would see which of us kept the slate. This was done, and in the frequent give-and-take, I had quite the feeling of an elastic tug, as tho a man had hold of the slate at the other side. By a strong wrench I got possession of it. I again remark that during all these proceedings Mr. Slade sat quietly before us, both his hands being covered and detained by my left hand, and by the hands of the two others.

"I may here point out that such a pull on one side by a human hand or other solid body, as a slate, would be a violation of the principle of the equality of action and reaction if no material object undergoing the equal, but resisted, pull were to be found in three-dimensional space. But no such object being to be found in the space ordinarily perceivable by us (*in unserem gewöhnlichen Anschauungsraum*) it must occupy a position in absolute space, falling in the next higher region of space. Only in this manner can the apparent contradiction, here introduced, of a fundamental law of the interaction of bodies be satisfactorily solved for our understanding.

"While I was still busied with the above observations and experiments, there suddenly emerged from above the upper border of the curtain a half-circular mass gleaming in phosphorescent light, of the size of a human head. It moved slowly to and fro at the same height from one side of the curtain to the other frequently; and gave us all the impression of appertaining to a luminous form close behind the curtain. Approaching that side of the curtain at which Slade sat, this luminous form became visible in its whole extent. Slade drew back, evidently alarmed, whereat we laughed, and the form immediately hovered back behind the curtain, and with the same speed moved to the other side, here also emerging up to the middle. We could not distinguish features or limbs. In brightness and color the phosphorescent light resembled that observed in the so-called 'after-shining' Geissler's tubes. I much regretted that I had not at hand my pocket spectroscope, in order more closely to examine the nature of the emitted light."

If these phenomena actually occurred in a room in which Slade had not arranged some machinery, and Slade kept his seat at the table, as Zöllner says he did, these appearances can not be accounted for by any force or law as yet recognized by science.

The questions are:

Did Slade get behind the curtain or reach behind it with some instrument to which he had attached luminous objects and the hand that gave the hard pull?

Was it Slade's hand that gave this hard pull, Zöllner believing all the time that he had Slade's hand covered with his own?

The supposition seems laughably absurd when we remember that Zöllner was one of the most critical scientists of his time, and yet if it were not Slade's hand, whose was it? Did this exhibition of phenomena stand alone, it would be comparatively easy to believe that in the semi-darkness Slade somehow outwitted these people. But with every additional phenomenon the difficulty increases at a rapid ratio.

Prints of "Spirit-Hand" in a Bowl of Meal[1]

The following interesting result was obtained by Professor Zöllner:

"As almost regularly at all the sittings (while Slade's hands rested on the table, visible to all present, and his feet, in the sideways position frequently mentioned, could be at any time observed) we felt the touch of hands under the table, and, as above remarked, had even seen these transiently under the same conditions, I desired to institute an experiment by which a convincing proof of the existence of these hands could be afforded. I therefore proposed to Mr. Slade to have placed under the table a flat porcelain vase filled up to the edge with wheat flour, and that he should then request his 'spirits' to put their hands in the flour before touching us. In this manner the visible traces of the touching must be shown on our clothes after the contact, and at the same

[1] "Transcendental Physics," pp. 63–64.

time Slade's hands and feet could be examined for remains of flour adhering to them. Slade declared himself ready at once for the proposed test. I fetched a large porcelain bowl of about one foot diameter and two inches deep, filled it evenly to the brim with flour, and placed it under the table. We did not trouble ourselves at first about the eventual success of this experiment, but continued for over five minutes the magnetic experiments, Slade's hands being all the time visible upon the table; when suddenly I felt my right knee powerfully grasped and pressed by a large hand under the table for about a second, and at the same moment, as I mentioned this to the others and was about to get up, the bowl of meal was pushed forward from its place under the table about four feet on the floor. Upon my trousers I had the impression in meal of a large strong hand, and on the meal surface of the bowl were indented the thumb and four fingers with all the niceties of structure and folds of the skin impressed. An immediate examination of Slade's hands and feet showed not the slightest traces of flour, and the comparison of his own hand with the impression on the meal proved the latter to be considerably larger. The impression is still in my possession, altho through frequent shakings the delicacy of the lines is becoming gradually obliterated by the falling together of the particles of meal."

Permanent Impressions of a Foot on Sooted Paper[1]

"I stuck a sheet of common letter-paper upon a somewhat larger board of wood; it was the cover of a wooden box, in which Herr Merz had sent me some large prisms for spectroscopic purposes from Munich four days before. By moving the paper over a petroleum lamp without a cylinder it was spread all over with soot (lampblack), and then placed under the table at which W. Weber, Slade, and I had taken our seats. Hoping to obtain upon the sooted paper the impress of the hand, as on the previous day, we at first directed our attention again to the magnetic experiments. Suddenly the board was pushed forward with force under the table about the distance of one meter, and on my raising it, there was on it the impression of a *naked* left foot. I at once desired Slade to stand up and show me both his feet. He did this

[1] "Transcendental Physics," pp. 67-68.

most willingly; after he had drawn off his shoes, we examined the stockings for any adhering particles of soot, but without finding anything of the sort. Then we made him put his foot on a measure, from which it appeared that the length of his foot from the heel to the great toe was 22.5 centimeters, whereas the length of the impression of the foot between the same parts amounted only to 18.5 centimeters.

"Two days later, on December 17, 1877, at eight o'clock in the evening, I repeated this experiment, only with the difference that instead of a board 46 centimeters long by 22 broad a slate was used, whose surface, not covered by the wooden frame, was 14.5 centimeters broad and 22 long. Upon this free surface I stuck a half sheet of letter-paper (Bath) cut down to exactly the same dimensions. Immediately before the sitting I myself, in the presence of witnesses, sooted the paper in the manner above described. The slate was then, as before the board, laid under the table at which we sat, with the sooted side uppermost. Upon a given sign we got up after about four minutes, and upon the slate was again the impression of the same left foot which we had obtained two days earlier upon the board. I have had this impression reproduced photographically on a reduced scale."

In reply to the criticisms of some of his skeptical colleagues at the Leipsic University, Zöllner says:

"That Slade's stockings had not been cut away underneath for this purpose—as was conjectured by some 'men of science' in Leipsic, who in unimportant things accept our physical observations with absolute confidence, but in reference to the foregoing have not hesitated to instruct us in the elementary rules for instituting exact observations—of that, as already mentioned, we satisfied ourselves immediately after the experiment.

"Meanwhile, to meet all such doubts (and the attempts at explanation are scarcely less wonderful than are the facts themselves), I proposed to Mr. Slade an experiment which, according to the theory of the four-dimensional space, must easily succeed. In fact, if the effects observed by us proceed from intelligent beings occupying in the *absolute* space places which in the direction of the fourth dimension lie

near the places occupied by Mr. Slade and us in the three-dimensional space, and therefore necessarily invisible to us, for these beings the interior of a figure of three-dimensional space, enclosed on all sides, is just as easily accessible as is to us, three-dimensional beings, the interior of a surface enclosed on all sides by a line—a two-dimensional figure. A two-dimensional being can represent to itself a straight line with only one perpendicular in the respective two-dimensional regions of space (to which it belongs phenomenally). We, on the contrary, as three-dimensional beings, know that there are infinitely many perpendiculars to a straight line in space, which collectively form the two-dimensional geometrical place of the perpendicular plane of that straight line. Analogously, we can conceive only *one* perpendicular to a plane; a being of four dimensions would, however, be able to conceive infinitely many perpendiculars to a plane, collectively forming the three-dimensional place which in the fourth dimension stands perpendicular to that plane. By our nature as three-dimensional beings we could form for ourselves no *representation* of these space relations, altho we are in the position to discover ideally (*begrifflich*), by analogy, the *possibility* of their real existence. The *reality* of their existence can only be disclosed through *facts of observation.*"

Professor Zöllner made the following interesting experiment:

Under Severe Test Conditions

"I took a book-slate, bought by myself; that is, two slates connected at one side by cross hinges, like a book for folding up. In the absence of Slade I lined both slates within, on the sides applied to one another, with a half sheet of my letter-paper, which, immediately before the sitting, was evenly spread with soot in the way already described. This slate I closed, and remarked to Mr. Slade that if my theory of the existence of intelligent four-dimensional beings in nature was well founded, it must be an easy thing for them to place on the interior of the closed slates the impression of feet hitherto only produced on the open slates. Slade laughed, and thought that this would be absolutely impossible; even his 'spirits,' which he questioned, seemed at first much perplexed with this proposition, but finally answered with the stereo-

typed caution, 'We will try it.' To my great surprise, Slade consented to my laying the closed book-slate (which I had never let out of my hands after I had spread the soot) on my lap during the sitting, so that I could continually observe it to the middle.[1] We might have sat at the table in the brightly lighted room for about five minutes, our hands linked with those of Slade in the usual manner *above* the table, when I suddenly felt on two occasions, the one shortly after the other, the slate pressed down upon my lap, without my having perceived anything in the least visible. Three raps on the table announced that all was completed, and when I opened the slate there was within it on the one side the impression of a *right* foot, on the other side that of a *left* foot, and indeed of the same which we had already obtained on the two former evenings."

Professor Zöllner described the appearance at times of hands in the clear light visible to all around the table.

Case V.—Rev. W. Stainton Moses was the medium in this case. The account is given by Dr. Stanhope Templeman Speer. I take it from the article on Moses in the Proceedings of the S. P. R.[2] and written by Frederic Myers. I repeat that Rev. Mr. Moses was a man of great ability and purity of character. Myers knew him well and had all confidence in him.

"On the 10th of August, after some other phenomena, a large globe of light rose from the side of the table opposite to me and sailed up to the level of our faces, and then vanished. It was followed by several more, all of which rose up from the side opposite to me, and sometimes to the right and sometimes to the left of the medium. At request the next light was placed slowly in the center of the table. It was apparently as large as a shaddock, and was surrounded with drapery. At this time the medium was entranced, and the controlling spirit informed me that he would endeavor to place the light in the medium's hand. Failing in this, he said he would knock on the table in front of me. Almost

[1] In the previous experiments the board and the slate had been laid open upon the floor under the table.

[2] Vol. ix., pp. 245–253.

immediately a light came and stood on the table close to me. 'You see; now listen, I will knock.' Very slowly the light rose up, and struck three distinct blows on the table. 'Now I will show you my hand.' A large, very bright light then came up, and inside of it appeared the materialized hand of the spirit. He moved the fingers about close to my face. The appearance was as distinct as can be conceived. The power having become exhausted, he exhorted me to wake the medium, make him wash his face and hands in cold water, and to tell him nothing till that had been done. He also insisted on my writing a close account of what had been done.

'On the following evening I placed the paper containing the account on the table, together with a pencil, and asked that the light might be brought down upon it. This was done several times. The medium having become entranced, I requested the controlling spirit to append his signature to the document, if it were possible to do so. He said he would try. He then brought a very large and bright light, and passed it up and down over the face of the entranced medium, so that I could see it distinctly. He told me that the folds which I saw round the light were drapery, and to prove it he brought the light and passed the drapery over the back of my hand several times. It was perfectly tangible. I asked that a light might be placed close to my face. He assented, and told me to close my eyes until told to open them. I did so, and in opening them I saw close to my eyes a large and very bright light, the size of the globe of a moderator lamp. He told me to rub my hands so as to generate more power, and very soon another large light, held by a hand, appeared on the table. This time the hand appeared to be outside of the drapery, and moved the fingers about freely, and receded from the light, as tho the lamp were held in another hand. After other lights had been shown, I heard the pencil moving, and repeating his admonition of the previous evening, he departed, leaving on the paper a specimen of direct spirit caligraphy.

"I have omitted to say that the way of renewing the light when it grew dim was by making passes over it with the hand. The lights were of the kind described previously, and consisted of a nucleus which was said to be brought by the controlling spirit, surrounded by a luminous haze and an

envelope of drapery. They varied in size and luminosity, and seemed to be more easily and fully developed when I rubbed my hands together or on my coat. At one time a portion of a forearm was distinctly visible, and the hand containing the light was pressed very distinctly on mine as it lay on the table. I may add that all the cases recorded by me occurred when no other sitter was present but myself.

"S. T. S."

Of these lights Moses says:

"These strange phenomena have now ceased for some time past. The drain on the vital strength of the medium was too great to be continued. As it was, the experiments made were attended by very great subsequent prostration, and the phase passed away, as the levitations described in Chapter I. ceased after a time. In the one case I strongly objected to the manifestation; in the other harm ensued. Both have therefore ceased.

"Since the commencement of the present year we have had another kind of light altogether, which is still shown occasionally. It is apparently a little round disk of light, which twinkles like a star. It has a dark side, which is generally turned toward me, so that while other sitters have been carrying on a conversation, the answers being given by this light, I have not been able to see it at all. It is very much brighter than the large light, and more like a star. It flashes with great rapidity, and answers questions by the usual code of signals. The light usually hovers over my head, sometimes coming into the circle, but more frequently floating in a distant corner of the room. It is not apparently solid nor does it seem to be surrounded with drapery.

"On a few occasions, not more than half a dozen, we have observed a bright scintillating light, which apparently rests on the mantel-shelf. It is about the size of a pigeon's egg, and looks like a large diamond lit up with strong light."

Myers's Explanation of Genuine Materialization[1]

In the following, Myers considers life on earth from the material and what he calls the metethereal points of view. The latter term was coined by Myers to represent the life

[1] "Human Personality," vol. ii., pp. 544-549.

that is supposed to lie beyond or after ether. By metethereal environment he means the spiritual world in which the soul exists. Myers explains:

"To the disembodied spirit the organisms which he sees accreted about his incarnate fellows are no isolated, encapsuled things. The identity, the unbridgeable separation is for him—if it is anywhere—in the spirit world. These protoplasmic clouds can mix, in his view, as easily as the tails of comets; or say as tho from the tidal afflux of half-colliding vaporous suns some glowing prominence shot forth, to fall back presently, again divided, and a part attracted into each parent mass. Only by some such metaphor, perhaps, can we picture the spirit's next achievement, and the fusion of portions of the vital force of several persons into an agency which he wields in independence of them all; 'drawing power,' as the phrase goes, from the circle as well as from the medium, and accomplishing mechanical work by the aid of their bodies, but at a distance from each.

"All the energy that he exerts, then, is vital energy; it is drawn from the organisms of the persons present, even when the effect achieved (as the production of a cold wind) is unlike the effects to which living organisms commonly give rise. But, for the most part, the effects which he produces do resemble the organism's natural action; and hence, indeed, the objections of triviality and uselessness largely arise. The 'telekinetic movements' (to use Mr. Aksakoff's term) which it is easiest to produce seem to differ from movements which the medium himself could have made only by starting from a point in space at some little distance outside his apparent periphery. The movements are interesting, not as spectacles in themselves, but as indications that life can act at some distance from a living organism; just as the movement of a half-drowned man's finger is interesting to the friend who knows not whether there still be life in that organism at all.

"The condition of the medium from whom this vital force is being drawn seems to vary from complete tranquility to extreme agitation, according to the ease or difficulty of the process. With Mr. Moses there were sometimes agitated movements during some difficult manifestation (as the giving of minute direct writing); but generally he was tranquilly

entranced, with his arms resting on the table in front of him.

"Let us now survey the various grades of these ectoplastic phenomena.

"We will begin with the phenomena which keep closest to the medium's person, and in that sense prepare the way for the production of visible hands, etc., acting at a distance of some feet.

"(α) And first I may mention a mode of dealing with the medium's body which involves no actual extradition of any part of its substance, but which, nevertheless, seems to imply a molecular manipulation (so to say) of its soft tissues. I refer to the elongations noticed with Mr. D. D. Home. In these cases—if, provisionally, they can be contemplated as actual objective occurrences—the intercostal regions seemed to be the especial seat of the extension, which is described as rapid and painless, altho sometimes followed by vomiting.

"(β) Another and apparently more developed form of prolongation has been observed with Mr. Moses. These are phantom arms and hands, reproducing the arms of the medium, coat-sleeves, shirt-cuffs, and all; and extended generally from the shoulder, straightout, and above the true arms. These supplementary or 'counterpartal' arms (suspicious objects enough, until observed under good conditions) seem never to have been actually touched, but are swiftly retracted into the medium, or simply vanish, if an attempt is made to grasp them. Nevertheless, the hands in which they terminate do appear to move objects.

"Odd and unexpected as these phantasmal arms are, they are instructive in more than one respect. In the first place they supply in a certain way a missing link between mere phantasms and ectoplastic phenomena. We know that as a rule phantasmal appearances exert no objective effect upon the material world; and we know also that to this rule there seem to be some few exceptions. It is through these shadowy yet materially active prolongations—collective hallucinations which yet can affect the solid world—that the line of continuity, if such there be, between purely subjective phantasm and firmly materialized hand or body may have to be drawn.

"In the second place, these reproduced coat-sleeves stand apparently midway between two phenomena not obviously allied—viz., the appearance of dying persons as tho draped in their habitual clothing, and the greater facility (attested by Mr. Moses's guides) of manufacturing a duplicate of some object already existing on earth, rather than a new and original object of their own devising.

"Perhaps we may link the two by saying that everything which is not a purely earthy phenomenon must be for us mortals to some extent *symbolical*, and that the simplest form of symbolism depends on mere *reminiscence;* that thus the line of least resistance for the psychic force or telergic impulse leads to the upbuilding of the ectoplastic fabric upon the basis of thoughts and images which are already fashioned and stored in the human spirit.

"(γ) In the classes of ectoplasms already enumerated, there has been at least an apparent continuous connection with the body of the sensitive; altho, in the last-mentioned case especially, that connection is of a very shadowy kind.

"We now come to ectoplasms without apparent connection with the organism from which we still must suppose them to be in some way derived. Two incomplete forms of such isolated ectoplasm first present themselves; the one manifesting, so to say, definition without visibility; the other visibility without definition.

"As examples of a certain amount of definition without visibility, I take *touches* and *imprints*. Slight but unmistakable touches are often observed even when the ectoplastic process never gets any farther nor is identified with any one spirit. Imprints are more rarely recorded.

"(δ) A commoner way in which the detached ectoplasm begins its development is with an appearance of cloud, or light, or luminous mist, surrounding some object which is presently moved—the stem of a flower broken or a bell carried about the room. Such appearances, already mentioned under the heading of *vital photogeny*, are frequently recorded both with D. D. Home and with Mr. Moses. Their connection with ectoplasms is shown by the fact that sometimes some of those present have perceived a hand, while others have seen only a cloud or a light; and sometimes all present have seen the cloud or light change into a hand. The hand seems to oscillate about the limits of definite visibility, like

vapor which in a changing temperature condenses and re-expands.

"Two short passages (quoted from Mr. Moses's notebooks) will illustrate this semimaterialization [these talks are with supposed controls]:

"'Q. The beads that came in the light seemed to be projected from behind me; in the dark they seemed to fall.

"'A. It is necessary to use the force or power emanating from your body more carefully in light. It is far more difficult to regulate it. The objects were thrown near you gently. At other times they were allowed to fall as might chance.

"'Q. One seemed to come out of the letter I was handing to Mrs. G.

"'A. No, but the movement of your hand threw off force, as in darkness you may see luminous vapor proceeding from the fingers. The force is given off at the fingers and head most, hence objects are brought or moved more readily near your head or hands. Hence the movement of objects over your head and the production of the scent. Hence, too, rubbing the hands is useful and placing the fingers on the table charges the wood. So when you moved your hand it gave the opportunity which was used.

"'Q. That scent from my head is very curious. Is it put on or drawn out?

"'A. Drawn out, but I can not tell you of that.

"'*Monday, March* 23, 1874.

"'Q. Can I have any information about that extraordinary writing?

"'(We held a séance last night at which some very minute direct writing was given by Doctor and Prudens.)

"'A. It was done with great pains and care as an experiment. We can do more than that.

"'Q. It is the most curious piece I ever saw. Who wrote it?

"'A. The spirits who signed, aided by many others. We were assisted last night by a powerful band who were able to overcome unfavorable conditions. We have said before that no such manifestation is ever done by us alone, but by many assistants.

"'Q. The writing is so minute and clear.

"'A. We could do more minute writing and will endeavor so to do. Much power was used in endeavoring to complete the manifestation with care. To that reason is due the physical contortion which attends the manifestation. It is more difficult to write with minute care. We will show you what we can do one day.

"'Q. Doctor and Prudens were the actual amanuenses?

"'A. Yes, they actually wrote, as you would see from the character of the writing. It is always so.

"'Q. I thought Prudens's writing was not his, but an imitation.

"'A. That would not be allowed.

"'Q. Was the pencil actually used?

"'A. Oh, yes.

"'Q. Was a hand materialized?

"'A. Not as you understand it, but sufficiently so to use the instrument. It would not have been visible to the natural eye.

"'Q. The pencil would have seemed to move alone.

"'A. Yes, to the natural eye.'

"(ε) In describing these imperfectly aggregated ectoplasms we have already touched on the next class, that of quasi-organic detached ectoplasms. These are especially hands, sometimes with wrists or arms attached, but now with no mere shadowy or duplicated drapery, but a drapery which is their own, and for the time being is as tangible as themselves. Such hands are reported in the cases of D. D. Home and Mr. Moses.

"These ectoplasms, moreover, when developed, may be *recognizable;* they may serve as indications of identity. With D. D. Home this seems frequently to have been the case, and the special shape and character of hands seen formed one of the most generally impressive points in his phenomena. In Mr. Moses's case the hands (except once in a photograph) were not claimed as belonging to personal friends; but the lean brown hand and wrist which usually appeared (Mr. Moses's own hand being thick, plump, and white) seemed appropriate to the Arabian philosopher to whom it was asserted to belong.

"Among these detached ectoplasms must be reckoned the phenomenon of 'the direct voice.' Utterance may be refer-

able to an ectoplastic throat as distinctly as grip to ectoplastic fingers, and may form of course an even higher manifestation, capable of manifesting more intelligence and of giving more convincing indications of identity. But this phenomenon (which I believe myself to have observed elsewhere) has been only imperfectly shown in the cases on which this present survey is based.

"(5) Nor is it desirable here to dwell at length upon the most advanced type of ectoplasy; when an apparently complete form seems to live for the time an independent life. This never occurred through Mr. Moses. Something like it occurred through D. D. Home several times, tho the solidity of the form was not tested. No more, therefore, need here be said than that this completer development of the isolated or independent ectoplasm differs in no fundamental way from the types which we have already discussed. On the frequent fraudulent simulations of this phenomenon, there is no need here to dwell. But for those who admit that a hand can be temporarily thrown off in this strange kind of a sexual gemmation, it would be illogical to deny the possibility of a whole apparent human form thus originated and thus reabsorbed or disappearing.

"At whatever point, indeed, among the phenomena of ectoplasy we may draw our evidential line, it seems to me probable that we have here got at the root of most of the physical phenomena assignable to external control. It is this power of using the vital force of men which brings unembodied beings into relation with the material world. It is this power, too, which links the physical with the mental phenomena of spirit control, enabling the unseen guide to use the machinery of thought as well as of motion in ways which the unaided organism could never have devised. To some of these intellectual phenomena we must now turn."

VI

SPIRIT IDENTITY

Do Any of these So-called Spirits Prove their Identity?

Here is the crucial test of Spiritualism—the proof of identity. Yet are we quite sure that this is not, as Mr. Kipling would say, another story? The fact that it is a spirit outside of the body that communicates would be, if proved, a very important matter. Marconi might have been sure that the influence that sounded the letters in his receiver was from across the ocean, but he might not have been sure that somebody else had not found out the code and how to work the instrument—some one other than the man who claimed to be signaling.

But Marconi had an advantage over the investigator of Spiritualism. He had seen the instrument on the other side of the ocean; had, in fact, superintended its construction. We have never seen the other side of the "silent gulf" from which these spirit signals purport to come. From the very nature of the case we must demand proof of identity, that we may know that the signals do not arise from material conditions on this side, either in or outside the medium. The proof of identity may not be essential to prove Spiritualism, but if such proof can be furnished it should be conclusive.

Can this proof be furnished?

Let us see how nearly it has been reached.

Case I.—Some time ago in a distant city I called to see a medium unannounced. I am as certain as I can be of anything not mathematically proved that she had no thought of my identity. In this interview she fell into a trance. My mother claimed to be present and indicated what caused her death by expressing pain in the front part of her right foot.

The fact is, my mother, when I was a boy, stepped upon a needle which ran through her slipper into her foot. I pulled out the needle with a pair of pincers, but within three days paralysis of the nerves began at the wound, and before a week she was dead.

This experiment may be explained by mind-reading or telepathy; hence it is not conclusive, altho it *tends* to proof of identity.

Case II.—Rev. Dr. Minot J. Savage, of New York City, then of Boston, narrates the following incident—with all of the facts he is personally acquainted, the affair happening among his friends:

"Early on Friday morning, January 18, 1884, the steamer *City of Columbus*, en route from Boston to Savannah, was wrecked on the rocks off Gay Head, the southwestern point of Martha's Vineyard. Among the passengers was an elderly widow, the sister-in-law of one of my friends and the mother of another.

"This lady, Mrs. K., and her sister, Mrs. B., had both been interested in psychic investigation and had held sittings with a psychic whom I will call Mrs. E. Mrs. B. was in poor health and was visited regularly for treatment every Monday by the psychic, Mrs. E. On occasion of these professional visits, Mrs. B. and her sister, Mrs. K., would frequently have a sitting. This Mrs. E., the psychic, had been known to all the parties concerned for many years, and was held in the highest respect. She lived in a town fifteen or twenty miles from Boston. This, then, was the situation of affairs when the wreck of the steamer took place.

"The papers of Friday evening, January 18, of course contained accounts of the disaster. On Saturday, January 19, Dr. K., my friend, the son of Mrs. K., hastened down to the beach in search of the body of his mother. No trace whatever was discovered. He became satisfied that she was among the lost, but was not able to find the body. Saturday night he returned to the city. Sunday passed by. On Monday morning, the 21st, Mrs. E. came from her country home to give the customary treatment to her patient, Mrs. B. Dr. K. called on his aunt while Mrs. E. was there, and they

decided to have a sitting to see if there would come to them anything that even purported to be news from the missing mother and sister. Immediately Mrs. K. claimed to be present; and, along with many other matters, she told them three separate and distinct things which, if true, it was utterly impossible for either of them to have known.

"1. She told them that, after the steamer had sailed, she had been able to exchange her inside stateroom for an outside one. All that any of them knew was that she had been obliged to take an inside room, and that she did not want it.

"2. She told them that she played whist with some friends in the steamer saloon during the evening; and she further told them the names of the ones who had made up the table.

"3. Then came this startling and utterly unexpected statement: 'I do not want you to think of me as having been drowned. I was not drowned. When the alarm came I was in my berth. Being frightened, I jumped up and ran out of the stateroom. In the passageway I was suddenly struck a blow on my head, and instantly it was over. So do not think of me as having gone through the process of drowning.' Then she went on to speak of the friends she had found and who were with her. The latter, of course, could not be verified. But the other things could be. It was learned, through survivors, that the matter of the stateroom and the whist, even to the partners, was precisely as had been stated. But how to verify the other statement, particularly as the body had not been discovered?

"All this was on Monday, the 21st. On Tuesday, the 22d, the doctor and a friend went again to the beach. After a prolonged search among the bodies that had been recovered, they were able to identify that of the mother. And they found the right side of the head all crushed in by a blow.

"The impression made on the doctor, at the sitting on Monday, was that he had been talking with his mother. The psychic, Mrs. E., is not a clairvoyant, and there were many things connected with the sitting that made the strong impression of the mother's present personality. In order to have obtained all these facts related under numbers 1, 2, and 3, the psychic would have had to be not only clairvoyant, but to have gotten into mental relations with several different people *at the same time.* The reading of several different

minds at once, and also clairvoyant seeing, not only of the bruised head, but of the facts that took place on the Friday previous (this being Monday)—all these multiplex and diverse operations, going on simultaneously, make up a problem that the most ardent advocate of telepathy as a solvent of psychic facts would hardly regard as reasonably coming within its scope.

"Let us look at it clearly. Telepathy deals only with occurrences taking place at the time. I do not know of a case where clairvoyance is even claimed to see what were once facts, but which no longer exist. Then there must have been simultaneous communication with several minds. This, I think, is not even claimed as possible by anybody. Then let it be remembered that Mrs. E. is not conscious of possessing either telepathic or clairvoyant power. Such is the problem.

"I express no opinion of my own. I only say that the doctor, my friend, is an educated, level-headed, noble man. He felt sure that he detected undoubted tokens of his mother's presence. If such a thing is ever possible, surely this is the explanation most simple and natural."

Dr. Thomson Jay Hudson, in an elaborate attempt to explain this case[1] in harmony with his theory of telepathy, insists that Dr. Savage is wrong in claiming that "telepathy deals only with occurrences at the time." Hudson holds that Mrs. K. sent the telepathic message at the time of her death and that it did not report itself for some time afterward. This would imply that *after* her skull was crushed she had time to send a message that *her death was instant.*

The theory of clairvoyance would have helped out Dr. Hudson, but he does not accept clairvoyance. If the message was sent at the time of death and lodged in some subjective mind and this message was simply read by the medium to the son, there could have been no conversation between the spirit of the mother and her son. With the death of the mother, according to Hudson, the lines of communication were broken and the messages absolutely ceased.

[1] "A Scientific Demonstration of a Future Life," pp. 81–89.

But there was at this time through the medium additional communication from the mother to the son. In a letter Dr. Savage tells me: "I know the son did have a good deal of conversation with his mother at this time. This conversation was of a *strikingly personal and remarkable character.*" Dr. Savage comments on Dr. Hudson's explanation: "I think the theory of telepathy is entirely inadequate to account for the facts in this incident, unless the telepathic agent was Dr. K.'s mother in the other world."

Dr. Hudson gratuitously clothes the subjective mind with omniscience. Grant him his assumption, then his task becomes an easy one.

Case III.—The Rev. Wm. Stainton Moses gives the following[1] with much detail of proof, letters from United States government officers giving the army records, and finally the interview with the family in Brooklyn by Epes Sargent. It would be difficult to imagine proof of spirit identity more complete than this case supplies. The facts as given by Stainton Moses are, in brief, that a spirit, who claimed to be an old American soldier, communicated to him (Mr. Moses himself was the medium) at Isle of Wight, England. The spirit said that his name was Abraham Florentine and that he fought on the American side in the War of 1812, and that he had lately died in Brooklyn, U. S. A., his home. He gave his age and his time of service in the war. Rev. Stainton Moses declared that he had never heard of the existence of such a man, but was so impressed by the truthfulness of the spirit that he communicated the facts to an English paper and requested American papers to copy. The case was taken up by Epes Sargent in America and hunted down, and it was found that all that this spirit said about himself was truth. Did my space permit, I would give the case in full, as it is typical of thousands of others.

Case IV.—Rev. Dr. Minot J. Savage, of New York, gives an illustration of a spirit at work to relieve the distress of

[1] "Spirit Identity," pp. 110–116.

the poor. This case also is strong proof of identity for two reasons: (1) It is so like the man as he was before he died; (2) it is not at all probable that a deceiving spirit would be so persistently interested in doing good to others. Dr. Savage tells us that the man was a famous preacher to the poor in Boston; he and his wife made a specialty in helping the poor who had few other friends, calling them "my poor." This preacher took to himself a man helper or colleague. They both were entirely orthodox, and naturally would have nothing to do with Spiritualism. After the minister's death a number of interesting experiences began which Dr. Savage says would fill a book should he describe them all. The widow and this man helper object to the attention of the public being called to their work, as notoriety would hinder the privacy of the relief which they give—a work that has been carried forward now for years—and hence the name and address are not given.

I must let Dr. Savage tell the balance of the story in his sympathetic, interesting way:[1]

"It cost effort and money to carry on this work, and nobody but two or three intimate friends were ever let into the secret. The widow of the colleague of this old clergyman was the 'medium.' She had never herself seen a medium in her life. She had had nothing whatever to do with ordinary Spiritualism, did not believe in it, and in fact was opposed to it. She was, and is still, if living, not only orthodox, but intensely religious in her feelings. Such, then, was the situation. This old clergyman and his wife were the claimed agents in the unseen, who spoke through this widow of his former colleague, and made her their agent in their charitable undertakings. She lived in a town not far from the city of Boston. She would receive orders to go into town to such a street and such a number, and would be told that there she would find such and such person or persons in such or such a condition, and she was to render them the service that was needed. Cases like this occurred over and over again. She would follow these directions, knowing absolutely nothing

[1] "Can Telepathy Explain?" pp. 84-89.

about the case except that which had thus been told her, and she said that there was never a mistake made. She always found the person and the condition as they had been described to her, and she did for them what their case required. In one instance she traveled to a city in another State under orders like these, knowing not even the name of the person she was to seek out, except that which had been told her. She found the case, however, as it had been reported, and rendered the called-for assistance. Not all of these were cases of mere physical need. Some of them were instances of rescue from moral peril, the description of which would read like a chapter in a sensational story.

"As a part of this general ministry, another happening is worthy of record. The daughter of this old minister received explicit orders, claiming to come from her father and through his colleague's widow as the medium, to enclose twenty dollars in an envelope and send it to another town, directing it to an address of which she had never heard. She hesitated about sending the money in this way, and wanted to wait and get a check so as to avoid risk of loss. She was peremptorily ordered, however, not to wait, as the matter was one of immediate and vital importance. She sent the money as thus directed, two ten-dollar bills. I have had the privilege of reading the letter acknowledging its receipt. It was written with difficulty and the use of a lead pencil, and the grammar and spelling were poor. One could, however, almost hear the drip of tears as he read it. It told the story of abuse and desertion on the part of her husband. The forsaken wife had done all she could to keep her little family together. She had reached the end of the endeavor, had just pawned her last bit of decent furniture, and with the proceeds had bought some charcoal and was making preparations to go out of the world and take her children with her, when the money arrived.

"There is one other incident in the life of this minister's daughter that is important enough to set down, altho it is not connected with this particular work. This lady lived at the South End in Boston. She had a friend, a wealthy widow, living at the Back Bay. This widow was known to a few intimates as possessing psychic sensitiveness, so that she herself received what she claimed to be communications from the other world. One of those commonly communicating was

the old minister I have referred to, the father of the friend living at the South End. One day there came a note from Beacon Street asking her friend to come and dine with her on the following Monday, as she had many things which she wished to talk over. The South End lady, when she read the note, said to herself: 'It is impossible for me to go, for I have an engagement in another direction at that time.' And then the thought coming into her mind, she said to herself: 'Now, if father does really communicate with this friend, why can not he tell her that I am engaged next Monday? If he only would, it would be quite a satisfactory test.' Then the matter passed from her mind. The next morning before breakfast she wrote a letter explaining the situation, and gave it to the postman when he called with the mail about eight o'clock. Now it is possible that this letter might have reached Beacon Street in the twelve o'clock delivery, tho, from my experience of years with the postal authorities in Boston, I should say that the probabilities are that it would not arrive before three; but that is of no consequence. Between nine and ten that same morning the coachman of the friend in Beacon Street appeared with a note, which said: 'You need not take the trouble to answer my invitation, for your father has been here and has told me that you are engaged next Monday and so can not dine with me.'"

Case V.—As repeatedly mentioned, the Society for Psychical Research has been now for more than a dozen years scientifically investigating these hidden phenomena through the mediumship of Mrs. Piper, having control of her whole time, and paying her a salary so as to relieve her from all anxiety and the ordinary temptations that lead some mediums "to help out the spirits." Mrs. Piper is under the immediate supervision of Richard Hodgson in Boston, the secretary and treasurer of the American branch of the society. He is a man whose peculiar fitness for this kind of work is recognized both in Europe and in America. When these psychic investigations began, Mr. Hodgson was "a hard-headed, critical skeptic," a disbeliever in life beyond the grave, a scientific materialist.

Much time has been given by Mr. Hodgson to the investigation (1) whether spirits do communicate; (2) whether any of those communicating are the persons they claim to be. The following case is deemed by Mr. Hodgson as peculiarly conclusive on both these points:

George Pelham met his death suddenly in New York in 1892. He had devoted himself to literature and philosophy, was trained as a lawyer, was a member of the S. P. R., and he and Mr. Hodgson were well acquainted and had had earnest conversations concerning the future life, in which neither believed. Mr. Pelham in one of their talks said that if he died first and found himself "still existing," he would "make things lively" in the effort to reveal to Mr. Hodgson the fact of his continued existence.

Shortly after his death "George Pelham" appeared through Mrs. Piper, who did not know until long afterward who Pelham was. In many ways and to a large number of friends he identified himself to the complete satisfaction of Mr. Hodgson and other acquaintances. Mr. Hodgson gives an account of many of these sittings in his "History of the G. P. Communications."[1] The whole story of the complete identification of Pelham by Hodgson makes exceedingly interesting reading to any one who cares for these investigations which seem, in the judment of many of the ablest members of the Society for Physical Research, to be leading to a scientific demonstration that "if a man die" he will live again.

[1] Proceedings, S. P. R., vol. xiii., pp. 295–335.

VII

SPIRIT PHOTOGRAPHY

A Business Friend Secures Remarkable Results under Test Conditions—He Brings His Own Plates and He Himself Develops the Pictures—Pictures Appear when the Medium does not Touch the Plates—And also when no Camera is Used—Results Obtained when Plates are Left in their Original Packages—My Friend Secures Pictures when Alone in His Room—Alfred Russel Wallace's Experiences—Investigations by a Member of the Society for Psychical Research

Fraud has been writ large over spirit photography, and all spirit photographs are viewed by the public with more suspicion perhaps than is any other class of psychic phenomena.

Almost any photographer will tell us that "ghosts' pictures are easily made; any of us can make them." If this be true, a "trick photograph," as Alfred Russel Wallace says, should be easily detected by the professional photographer, and the particular way the trick is done could be pointed out. Unquestionably many fraudulent mediums have reaped a rich harvest in this field and many a fraud has been uncovered. There are numerous ways in which this particular class of frauds is perpetrated. The double exposure is the most common of the tricks employed. A friend showed me the other day a picture of himself and his spirit daughter leaning upon his breast. He assured me that he recognized at a glance that this was a picture of his dead daughter, and he declared that it was a good one. In reply to my question, how do you *know* that this picture of your daughter is not the result of a second exposure of the same plate, he pointed triumphantly to a Grand Army badge that

appeared on her face in the photograph. The badge, he said, was on the lapel of his coat, right "*under this particular spot in the spirit face*," when his picture was taken, and he declared that this badge could not appear through a second exposure. This was not conclusive proof, for a bright object *will* appear through a dark spot in a second exposure. Besides, these army badges are easily obtained, and when a trick is to be played with one of them, it is easy to place it on the picture or dummy that "sits" for the second exposure.

It will be remembered that about a score of years ago M. Buguet, a "spirit photographer," was brought to book for fraud by the French Government. He confessed that by second exposures he performed his tricks with the aid of dummy figures and "cut cardboards skilfully draped."

A critical examination of some of the older trick photographs reveal backgrounds marked in a way that seem clearly to indicate that they were subjected to second exposures. But the tricksters have become so skilful that now it is difficult to detect frauds by the markings of the background.

Mrs. Sidgwick, the wife of the late Professor Sidgwick of Cambridge University, and the sister of Prime Minister Balfour, gives the following example[1] of what she thinks to be a form of mental illusions that sometimes fool honest mediums and investigators. Mrs. Sidgwick, as the reader will recall, was a very keen investigator of psychic phenomena, laboring in behalf of the Society for Psychical Research.

"A correspondent writes: 'One fine summer's afternoon in July or August, 1888, I decided to be photographed in the small yard at the back [of the house] with my baby boy on my shoulders. His mother, as you know, had died eighteen months before, leaving me a widower at twenty-seven years of age, with a boy scarcely a fortnight old. I prepared the apparatus, focused it, and instructed my "buttons" how to expose the plate, and then took up my position with the child crowing with delight as he occupied so prominent a part in

[1] Proceedings, S. P. R., Part xix., p. 283.

the affair. In a few seconds the sun had done its share, whereupon I retired to the dark room to develop the "picture." I was watching the plate, as I slowly agitated the solution it was in, with deep interest to see with what success we were to be repaid for the trouble, when suddenly there appeared before my startled eyes the form and lineaments of my dead wife! It was there and then and has been ever since absolutely inexplicable. The very idea was entirely unthought of and unknown to me. I had not then even heard of any such thing as spirit photography. Her portrait appeared just behind myself and child, between us and an ivy-clad wall. It became clearer, and then slowly faded, tho still discernible. When I had passed the plate through the hyposulphite of soda, washed it, and took it to the daylight, the likeness was no longer traceable. . . . I was then, and still am, incredulous as to the power of spirits departed to reappear in a spiritual imitation of a material form, and am inclined to consider the "vision" referred to above similar to those faces and forms that I, for one, can see in nearly any wall paper of fantastic design, if so desirous.'"

Possibly the correspondent was right in his explanation, but is there not room for a reasonable doubt?

The fact that photography lends itself so easily to fraud and illusion should make us very circumspect when we have to do with this class of phenomena. It must not be forgotten, however, that the photographic plate is far more sensitive to light than is the eye. It often reveals to the astronomer distant stars which his eye unassisted can not see. If it be true that spirits at times take to themselves bodies made up of matter so attenuated that the ordinary eye can not detect their presence, there is not an *a priori* reason why their presence might not be revealed through photography. In the examination also of this class of phenomena we should free our minds from all predisposition.

My conviction had long been that at least this class of phenomena is all fraudulent, but during the past year I have been brought face to face with a large number of experiments through private individuals—one a personal friend—

experiments of such a startling character as to have shaken my conviction that *all* of this class are either fraudulent or the result of faulty observation. Before considering these new experiments, it would be well to recall to our attention the observation of Alfred Russel Wallace on the subject of spiritual photography.[1] The world-wide reputation of Wallace as a careful scientific observer claims justly for his conclusion most careful consideration:

"Mr. G. H. Lewes advised the Dialectical Committee to distinguish carefully between 'facts and inferences from facts.' This is especially necessary in the case of what are called spirit photographs. The figures which occur in these, when not produced by any human agency, may be of 'spiritual' origin without being figures 'of spirits.' There is much evidence to show that they are, in some cases, forms produced by invisible intelligences, but distinct from them. In other cases the intelligence appears to clothe itself with matter capable of being perceived by us; but even then it does not follow that the form produced is the actual image of the spiritual form. It may be but a reproduction of the former mortal form with its terrestrial accompaniments, *for purposes of recognition.*"

Mr. Wallace points out a number of tests that should be applied to avoid fraud and self-deception in making these photographic experiments. He then gives an account of a number of successful experiments he himself and friends made under severe scientific test conditions, which led him finally to the conclusion that spirit-photography is to his mind an indisputable fact.

New Series of Experiments in Spirit Photography

Dr. William J. Pierce, who figures largely in these experiments, is a business man with whom I am personally acquainted. That he is a man of probity those who have

[1] Alfred Russel Wallace, "Miracles and Modern Spiritualism," pp. 192–198.

known him intimately for many years strongly testify.[1] He is a manufacturer and inventor and has been for twenty-five years at the head of his business house, having succeeded his father, with home office and manufactory at 206 Post Street, San Francisco, and branches at 33 West Twenty-fourth Street, New York, and 10 City Road, London, E. C., England.

It will be noted that the first series of experiments by Dr. Pierce were made in his business office with his own negatives, he himself attending to the developing. He is an amateur photographer of much experience. In no case did he permit the medium photographer, Mr. Wyllie, to have possession of the negative. This series, together with the descriptions which accompany it, was sent by Dr. Pierce in the first instance to H. A. Reid, M.D., president of the Pasadena, Cal., S. P. R.[2] Dr. Reid, after receiving this report, wrote to Dr. Pierce, most heartily commending the skill he evinced in these experiments.

In answer to my letters of inquiry, Dr. Reid wrote me at length, sending me descriptions of his own extended investigations through this same medium. He says:

"I spent over two years 'investigating' Mr. Wyllie's 'spirit-photo' business. Every hint, suspicion, or rumor of fraud on his part I followed up as doggedly as ever a Pinkerton detective followed a clew to crime. And in every in-

[1] *Rev. Andrew Parsons*, Pastor of the First New Jerusalem Church, San Francisco, Cal., writes me under date of December 14, 1903: "I have known Dr. Pierce for over three years. He is a trusted member of this society, and a successful business man. I have always taken him to be a man of integrity and of good practical judgment."

F. A. Berlin, attorney-at-law, 522 Montgomery Street, San Francisco, Cal., writes under date of December 10, 1903: "I have known Dr. Pierce about twenty-eight years, and have always found him to be a man of the highest integrity and one of the most careful and cautious business men I know."

Rev. D. V. Bowen, 113 Mulberry Street, Springfield, Mass., writes under date of December 8, 1903: "I have known Dr. Pierce for many years, and in very intimate relations; his integrity can not be questioned, and I know of no one who would be less likely to be imposed upon as an observer or investigator of the phenomena of which you speak than Dr. Pierce."

[2] Dr. Reid is also Associate Member of the London S. P. R., and was five years executive secretary of the State Academy of Science, Des Moines, Iowa.

stance when I got down to bedrock facts of the case there was absolutely nothing that could stand in a court of equity for a minute. This was true as to suspicions of my own as well as imputations made by others. The accusations or suspicions were every time, to the best of my knowledge, critical acumen, and fair judgment, shown to be groundless and unjust, and their origin fully accounted for in a way that was not evasive, foggy, or quibbling. It would *make a big book* to relate in detail the stress of time, labor, personal discomfort, money cost, and pushing of interviews with witnesses that I underwent in hunting these things to their holes, and finding that there was ' nothing in it.' As a final conclusion of the whole matter, I hold most profoundly that my researches have settled and verified this fact—that the phenomena of so-called spirit photography have occurred and do occur at times as *natural-law phenomena, without any trickery or fraud of manipulation.* Beyond this I do not assert.

" If the testimony I have collected as to this main fact is not sufficient to substantiate this conclusion, then human testimony can not substantiate anything, and every man ever convicted of capital crime on human testimony was executed without valid proof. Also, then every psychic phenomenon or so-called miracle recorded in either Old or New Testament has no proof and no validity. It is simply crass materialism pitted against anything that can not be explained by known physical laws, and denying the possibility of any phenomenal intrusion of spiritual entities or forces into the realm of enfleshed life. I consider that the whole foundation of Christian faith in the life and career of Jesus Christ and His apostles is involved in this Psychical Research movement.

" As to Mr. Wyllie, the medium, he was always willing to submit to any sort of test conditions that I could devise. In all my intercourse with him he never showed the least sign of having anything secret or hidden or mysterious about his business. I never found him evasive, nor even caught him in any misrepresentation. He was always ready to help me to find the address of anybody whom I wished to visit personally or to correspond with; and he told me freely of patrons who went away disappointed, disgusted, sometimes ' mad,' because they didn't get what they had expected to get."

Dr. William J. Pierce's Report of His Investigations

"This report, concerning results obtained during my investigations of the phenomena commonly known as 'spirit photography' as demonstrated through the mediumship of Mr. Edward Wyllie, in the city of San Francisco, has been

Test Photograph taken January 9th, 1903—(p. 458).

prepared at the request of H. A. Reid, M.D., 133 Mary Street, Pasadena, Cal., in answer to queries propounded by him, as shown below:

"Question 1.—When and how many times did you procure pictures without using camera or exposing plates?

"Answer.—Between January 1, 1902, and the date of this writing I have secured satisfactory results on plates used in the manner indicated above in about ten instances, the exact and approximate dates being as follows:

"During the month of February, 1902, one plate on which the face of a young child appeared. Also one plate showing face of an old man.

"December 9, 1902.—A face (supposed to be that of an ancient Egyptian) appears on the plate used on this date.

"January 9, 1903.—The face of a military-looking man appears on this plate. A copy accompanies this report, showing the date (see page 457).

"January 23, 1903.—Face of a small child made its appearance on the plate used on this occasion.

"February 6, 1903.—Two faces appear on one plate on this date, one face much resembling that of the military man above mentioned and the other that of the Egyptian previously spoken of.

"NOTE.—The face of the latter is somewhat indistinct in this picture, but altho the picture of each individual has apparently been taken from a different point of view from that of the pictures of December 9, 1902, and January 9, 1903, the personal resemblance in each instance is quite marked.

"February 13, 1903.—The face of a woman appears on this plate.

"March 27, 1903.—Two plates were experimented upon on this date, one showing up the face of a woman and the other that of a man; the latter appearing to be that of the military man already mentioned, but evidently taken from another point of view from that of either of the others previously obtained.

"April 1, 1903.—The face of a man appears on the plate held on this occasion. Memo.—A print from this negative accompanies this report, to illustrate the manner of picture usually obtained by me under the test conditions specified in this narrative (see page 459).

"NOTE.—I would add to the above statements by mentioning the fact that altho almost an equal number of plates (sensitized) were subjected to similar tests at various times during the period named in this report, no faces whatever made their appearance thereon at any time.

"Q. 2.—Did you or did Mr. Wyllie provide the plates?

"A.—I provided my own plates in every instance and marked them myself in every case before he touched them.

"Q. 3.—What precautions, if any, did you take to guard against any sleight-of-hand change of plates being made by the medium?

"A.—I marked the plates privately, in my own dark room, before taking them to him, never allowed them to

Test Photograph taken April 1st, 1903—(p. 458).

leave my hands for an instant of time while in his presence, developed them in my own rooms, kept them carefully in my possession until such development was made, and in addition thereto took every other precaution that I could

think of to guard against possible deception of any description.

"Q. 4.—How many unseen faces appeared and how many were recognized?

"A.—In my reply to 'No. 1,' it is shown that the number of faces which appeared on the plates held by Mr. Wyllie and myself amounted to eleven, but for reasons previously mentioned it would seem that not quite that many individuals are represented thereon. Replying further, would say that I have not been able to identify or recognize any of the faces mentioned above or of any one in the photographs obtained through Mr. Wyllie with a camera (excepting the sitter), up to the date of this report.

"Q. 5.—Are you fully convinced that they were produced by some natural or psychic law of mediumship and not by any hand-skill or trick of the medium?

"A.—I have been unable to detect any fraud or sleight-of-hand work on the part of Mr. Wyllie in this matter, and, being very sure that I did not do it myself for the purpose of fooling myself or any one else, am naturally forced to the conclusion that it must have been done by some invisible intelligent power, operating through the medium, Mr. Wyllie, who thus appears to be merely an instrument in the hands of the power of force, and therefore not a sleight-of-hand performer or trickster.

"Q. 6.—Did any living person or sitter appear on the plates?

"A.—Not being able to recognize any of the faces as yet that have appeared on the plates, I am unable to say whether any one now living on this earth is represented therein or not. Inasmuch as the plates particularly referred to in this article were *not* exposed through the camera, as is usual in taking photographs of living persons or other objects in the light, there was, of course, nothing of this sort visible on these plates.

"Q. 7.—Are there any other points or explanations of your knowledge or experience in connection with this strange subject?

"A.—Regarding my personal views, in addition to those already expressed, would say I have been a careful and earnest investigator of many phases of the phenomena commonly

known as 'Spiritism' and 'Spiritualism,' during a period extending over the past eighteen years, but up to this writing I have been unable to arrive at any definite conclusion in regard to the truth of the claims advanced by those who fully believe therein.

"NOTE.—This report is accompanied by two others, on the same subject, from personal friends who are somewhat interested in my investigations along these lines of thought. In addition to the details contained in these statements, I shall conclude my report at this time by inviting attention to the accompanying diagram and descriptive notes, regarding a recent experiment and test made through the mediumship of Mr. Wyllie (April 20, 1903). See page 462.

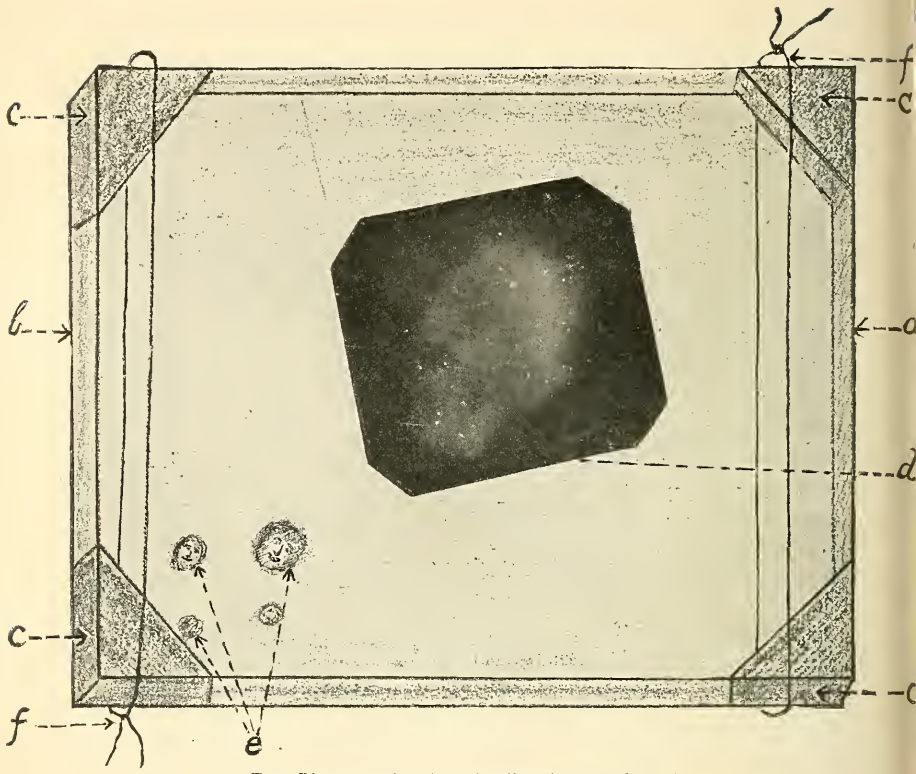
"In this experiment, as in several others mentioned herein, the plates used were my own, and were arranged, handled, and developed by myself; positively no one else (except Mr. Wyllie) had any opportunity to touch them, and, during the minute or two in which his hands were placed upon them, the plates never left my own hand for an instant. It will be observed from the arrangement of the two plates that it was an utter impossibility for Mr. Wyllie to bring either of his hands in direct contact with the sensitized plate on the film side, both hands coming in contact with the plain glass and nothing else, except possibly the cord on the end nearest him which served to hold the two plates together. The other end of the combination I looked after myself, and can guarantee that the plates were not separated during the experiment, as my fingers were so placed as to touch the edges of both plates during the whole of the time the experiment took place. Notwithstanding these test conditions, a face made its appearance on the sensitized film—a face somewhat indistinct and 'out of focus,' it is true, but sufficiently plain to be easily recognized as that of the military-looking individual referred to in 'Answer No. 1' of this report, under dates of January 9, 1903, February 6, 1903, and March 27, 1903.

"Respectfully submitted,

"(Signed) WILLIAM J. PIERCE.

"26 POST STREET, SAN FRANCISCO, CAL.

"April 23, 1903.



Test Photograph taken April 20th, 1903—(p. 461).

"Explanation of Diagram.

"*a*, Plain glass plate, size 4 × 5 inches.

"*b*, Sensitized plate (4 × 5) with the film side facing *inward*, toward plate *a*.

"*c*, Thick strawboard corners, placed between the plates *a* and *b*, and separating them, as shown.

"*d*, Location of face which appeared on plate *b* when developed.

"*e*, Several dark spots which also appeared on plate *b* when developed, two of the spots resembling small faces.

"*f*, String or twine, holding plates *a* and *b* together against the strawboard corner pieces, as shown by the diagram."

Experiment of Rev. J. T. Wills,[1] D.D.,

Pastor of the Franklin Street Presbyterian Church, San Francisco, Cal.

"I wish to say that for some time past my friend, Dr. W. J. Pierce, of this city, had been telling me some strange things about spirit photography, which seemed to me incredible, and, but for the fact that they were told me by such a man as Dr. Pierce, I should have paid no attention to them; but having known him for over thirty years as a man of truth, I could not doubt his word for one moment, but fearing it possible that the doctor might be deceived in some way in the matter, I said to him that I would like to see for myself how the thing was done and if possible find out the secret of the process; and so to gratify my wish the doctor made an engagement with the medium, Mr. Edward Wyllie, to meet me at the doctor's office on April 1 at 4 P.M., where the doctor has a dark room and all the equipment for photography development purposes. At the time appointed I went, and on my way I called at a place where photographic supplies are sold and bought a half-dozen 4 x 5 Crown-Cramer sensitized plates and took them with me in my coat pocket to the office, where I met the medium, who impressed me as being an honest man. After some little talk with him I told him I wanted to test the matter for myself, and that I would like him to wash his hands, which he did, first in alcohol, then with soap and water, then again in alcohol, and then he dried them thoroughly with a clean towel; and when his hands were examined and found to be perfectly clean, we went into the dark room, which was not really dark, but was lighted with a little lamp with orange color light such as photographers use in the developing-room. Then I took the plates out of my pocket and took one plate out of the package, and after marking it on one corner thus, ϕ, and holding it at each corner of the end toward me, I held the plate toward the medium, who placed his hands, the one on the top and the other underneath, holding the plate between his palms, while I continued to hold on to the corners and never let it go from my grasp for one instant, until, to my surprise,

[1] Dr. Wills is a clergyman who stands well in his denomination and has an extensive reputation for pulpit ability.

I heard three distinct taps upon the plate; then the medium removed his hands and I put the plate at once into the developer and developed it myself, no one touching it for an instant but myself, neither was it out of my possession for one second from the time that I bought it some four blocks away until I had it fully developed; and to my astonishment

Test Photograph taken by Rev. J. T. Wills, D.D.

there was the face of a lady on it, and that so plain that it has been recognized by my daughter as the likeness of a lady who was never in California and who died in England several years ago. [See Photograph on this page.]

"After this I gave the medium another test in the same manner, and with the result of another face, of an unknown man. Then the doctor tried another plate after the same

fashion, and then his bookkeeper another, each with the result of another and a different face; so that in the course of about fifteen minutes we had four tests, with four distinct and different faces, through the same medium and in the same manner. Then I felt compelled to acknowledge that by a force not visible to me this work was done; but how or by what power it is done *I know not.* I would like some one to tell me how it is done.

"(Signed) J. T. Wills, D.D.

"The Abbotsford, San Francisco, Cal.
"April 9, 1903."

Report of Experiments by Arthur G. Krause

"This is to certify that on a certain day in March, 1902, Mr. Ed. Wyllie, a photo. medium, called at the office of Dr. W. J. Pierce; but not finding him in, he was just on the point of leaving when I suggested to him that he place his hands on one of several 4 × 5 Seed's Gilt-edge No. 27 plates, which I had had nearly three years in my possession and which were bought before I had ever heard of Dr. Pierce, Mr. Wyllie, or spirit photography.

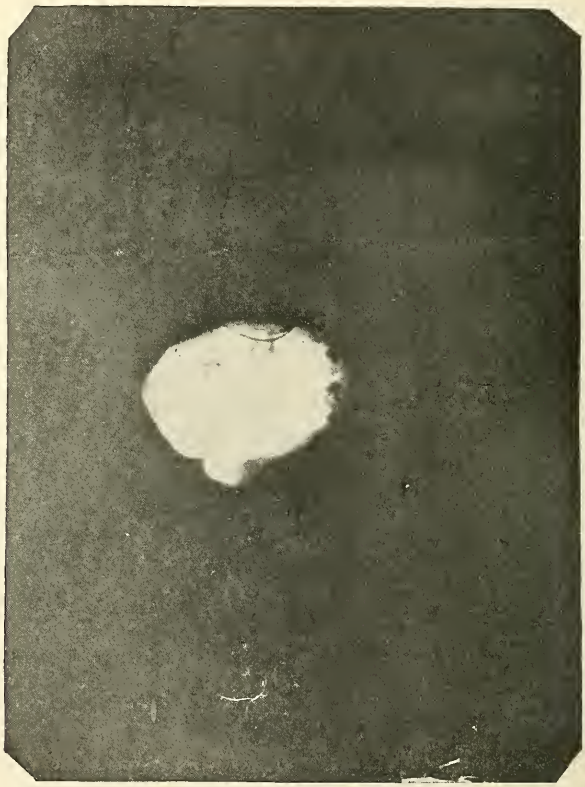
"Mr. Wyllie was reluctant to do so, as he said he had to return to his office without delay, but consented; and, taking one of the plates above mentioned (there being no other), we went into a dark room, where Mr. Wyllie held the plate not over eight or ten seconds, which plate never left my possession; two of the corners of which I held, as Mr. Wyllie placed his hands thereon. Upon my developing it later there appeared the clear features of a lady, a print of which is herewith given (see page 466). This plate was not exposed in a camera nor have the features been recognized by any one so far.

"On April 1, 1903, I was present at the test imposed upon Mr. Wyllie, being the bookkeeper referred to in the letter of the Rev. J. T. Wills, D.D. I was a witness to all that occurred and can fully substantiate all statements made by Rev. J. T. Wills, D.D., and Dr. Pierce, and I also heard the three distinct taps on the plates on which Mr. Wyllie had placed his hands.

"On the plate held by Mr. Wyllie and myself, the head of a lady with closed eyes and a peculiar cap on her head

made its appearance, which face has not been recognized. (Print of this lady is herewith given see page 467.),

"I have never had any reason to believe Mr. Wyllie to be other than an honest man, nothing suspicious about his ac-



Test Photograph taken by Arthur G. Krause, March, 1903—(p. 465).

tions, and always ready to submit to any test conditions imposed upon him. I believe Mr. Wyllie *does not and can not* control the power that operates through him, as he is never positively certain whether there is or is not anything on the plate he places his hands upon.

"(Signed) ARTHUR G. KRAUSE.
"THE ABBOTSFORD, SAN FRANCISCO, CAL.
"April 11, 1903."

Supplemental Questions which I Submitted to Dr. Pierce, and His Answers

Question 1.—"How far did the paper corners in the test of April 20 separate the plates; and why were these paper corners used; and what precaution did you take to prevent the medium slipping a paper or some print between the plates along their upper edges?"

Answer.—"Upon measurement I find the thickness of the paper (strawboard) corner pieces referred to was exactly

Test Photograph taken by Arthur G. Krause, March, 1903—(p. 465).

one-eighth of an inch. Upon reasoning the matter out for myself, I arrived at the conclusion that by leaving a little distance between the two plates, instead of bringing them

into direct contact with each other, I should be more likely to obtain satisfactory results than would be possible otherwise. My object was to provide effectually against the medium bringing any part of his hands in direct contact with the film (sensitized) side of the plate, and in this test I positively know it was impossible for him to have done so without my knowledge. While taking no special precaution to prevent his slipping a paper or print between the plates, I am confident that he did nothing of the sort, for there was sufficient evidence to my mind that he merely laid one hand on the upper plate and the other on the lower, for the space of a few seconds, keeping them in that position quietly, without further manipulation."

Q. 2.—"In this test did the sensitized surfaces touch so that it was impossible for anything to have slipped between? That is, did you hold them in such a way as to press the surfaces together? Explain just what care you took in this test."

A.—"The only difference between the test of April 22 [not given] and the one of the 20th of the same month was with reference to the fact that I used two sensitized plates (both facing inward), instead of one sensitized and one plain glass plate, as in the former experiment. In all other respects the arrangement was the same, with the exception that I took still further precautions in tying the combination together, using four pieces of twine instead of two and running the same along the plates lengthwise as well as across both ends thereof. In this connection permit me to call your attention to the fact that, altho the two plates were held tightly together during the experiment, not only by the cords with which they were tied, but by my two hands as well, as strong a light or manifestation of power appeared *between one of the corner pieces* and *one of the plates* as appeared elsewhere at that time. See print, which not only shows the light mentioned, but shadow of the straw-board corner piece referred to above." [An interesting study, but no face appeared.]

Q. 3.—"Did the medium or his control explain why no picture appeared in test of April 22?"

A.—"No explanation was asked for by me, nor was it volunteered by either the medium or his control. Under the conditions imposed, the test was satisfactory and pleasing to me."

Q. 4.—"Were you aware of the possibility of a medium having on his arm or other part of his person a picture sketched with acid, and then transferring this sketch by touching the same with his hand and then touching the sensitized plate with his hand? What precautions did you take to prevent such transfer being made in your experiments?"

A.—"My precautions for preventing the medium touching the sensitized plate with his hand or any other part of his body have already been fully described in my report to Dr. Reid, of which you have now a copy, and of which further particulars are given in this communication. See above, answers to Questions 1 and 2. Replying further to Query 4, would respectfully beg to state that I was investigating what appeared to come under the name of 'photography,' *i.e.*, the appearance of what appeared to be the faces of living persons on sensitized photographic plates, which could be 'printed' by exposure to sun or other suitable light, resulting in effects warranted to justify this theory. I was not in the least concerned about sketches made with ink or acid, visible or invisible, nor with wash-drawings, engravings, pencil sketches, etc., on 'his arm or other part of his person,' for such things had never, in my experience with this medium, been reproduced on any plate held by him in my presence. To all appearances they were photographs or reproductions of photographs of *living persons*, exhibiting the proper gradation of lights and shadows usual in ordinary photographs."

Q. 5.—"During the tests did the medium have anything in or on his hand or fingers, such as a ring?"

A.—"The medium never had anything unusual about his hands or fingers, altho he usually wore a couple of small gold rings on one of his little fingers. On the occasion of the test at my San Francisco office (as well as on one or two other occasions), as will be noticed by reference to my report to Dr. Reid, it will be apparent that these rings had nothing whatever to do with the manifestations under consideration. Before making the experiments of April 20 he removed his rings when washing his hands, and when leaving the office an hour or two later went away without them. Shortly thereafter I found them where he had left them and took them back to him a day or two later. Meanwhile his business of taking 'spirit photographs' evidently went along as usual, as he evinced no haste in asking for the return of the rings, merely telephoning to inquire whether we had found them."

Q. 6.—"Did you observe any light or anything else abnormal about the hands of the medium?"

A.—"No, I did not observe light or anything abnormal about the hands of the medium (except light rappings, sounds) on April 20 or 22, or on other occasions, with the exception of two or three times. Not to exceed this number of times, I *did* see lights of various shades of color floating about the medium, some being so far from him that it would have been impossible for him to have manipulated them himself if he had tried to do so."

Q. 7.—"Kindly restate the precautions you took to prevent any possible tampering with the plates prior to the tests or immediately succeeding the tests."

A.—"I do not see how I can add anything to what I have already stated herein and in my report to Dr. Reid to prove that I have conducted this investigation with the utmost care, guarding against every possible avenue by which fraud might enter. My investigations in this particular phenomenon embrace, not one or two, but many experiments, extending over a period of fourteen or fifteen months or thereabouts, and on nearly every occasion I took some new precaution to guard against possible deception. To describe them all would tax my memory and your time perhaps rather more than is necessary. I will say, however, that on several dates when satisfactory results were had, I positively know that no one could have had a chance to handle the plates from the time that I took each from the unbroken package as it was sent out by the makers until I placed it in the developing-dish (after the medium had placed his hands upon it in my presence and while I held the end thereof), and watched the face of the so-called 'spirit' slowly or sometimes more quickly make its appearance thereon. I repeatedly examined the sensitized plate before developing in as strong an orange-colored light as possible to prevent 'fogging,' to see if any marks, spots, etc., could be detected on the film; but never a sign of anything could I see."

Q. 8.—"Were your plates kept where your bookkeeper or other person or persons could have had access to them?"

A.—"I have no reason to doubt the honesty of my bookkeeper or of any one about the premises where the sensitized

plates were kept, nor was there any reason why any one in my employ should endeavor to deceive me in this matter, but quite to the contrary. The only one about the premises who had any knowledge of photography or knew where the plates were kept was my confidential clerk and bookkeeper, and, as already stated, I believe him to be a man of integrity and worthy of trust. But even with him I did not always go about advertising what I was going to do or when I was going to do it in the matter of making these tests, and he had sense enough to attend to his duties at the office and simply assist in these experiments when he was requested to do so."

Q. 9.—"Did you make any examination of the medium's hands and clothing immediately before and immediately after the tests?"

A.—"Of his hands, yes, on numerous occasions; of his clothing, no. I saw no reason for the latter. To have done this I should have had to request him to take off every vestige of clothing, shave off his hair, and seal up his mouth. This I considered going a little too far, nor was it at all necessary in view of the other precautions I took."

Q. 10.—"Do you know whether this medium has ever been charged with trick or fraud, and if so, has any proof been furnished?"

A.—"I never heard any one charge this medium with fraud or trickery and never heard of any proof to substantiate such charge."

Q. 11.—"What is the reputation of the medium among Spiritualists and others who know him in California, as far as you know?"

A.—"I never heard any one speak ill of him among Spiritualists, and only two or three others ever condemned him in my hearing, and they did so on general principles, simply because the phenomena occurring through him interfered with their theories and ideas of what could or could not be done by or through human agency."

Q. 12.—"Could you clearly see the medium's hands during the tests? How strong was the light?"

A.—"In from six to ten of the experiments made with this medium, Mr. Edward Wyllie, the orange- or red-colored light in the room was sufficiently strong to distinguish the

medium and other objects; in fact, I used it to see how to open the box containing the plates brought by me for the purpose, and to do the same up before going out again into the daylight."

A Skeptic's Thinking

I submitted this series of Dr. Pierce's photographs and explanations to a careful critic who is acquainted with the photographic art. The following is his report:

"We know that a figure or photograph is produced upon the dry plate by *a chemical change in the film.* This chemical change is *begun* when the sensitive film is acted upon by some agency, usually light. The chemical change is *completed* by the action of the chemicals in the developing-bath upon the film already affected by the first agency. We can not, of course, eliminate the chemical action from the process. It is not a matter of spirit communication with mortal minds; it is a matter involving chemical action upon matter. We must, therefore, seek for the cause of this chemical action which begins on the sensitive film of the dry plate.

"The necessary chemical substance to produce this action could be brought in contact with the sensitive film by placing the hand directly upon the film or by placing another glass plate or other substance directly upon the film. If the film is covered by a glass plate and so protected from the hand, we must eliminate the theory of acids or other chemicals upon the hand itself. Then it is necessary to know if the clear plate covering the film is perfectly free from the chemical substance, and also that nothing can be slipped in between the glass plate and the sensitive film.

"In the 'diagram' submitted by W. J. Pierce, it should be noticed that the dry plate bearing the sensitive film, and the glass plate used to cover the film side of the dry plate, are separated from each other by straw-board corners. This would make it possible to slip something between the plates.

"It is assumed from Mr. Pierce's report that he not only provided and handled the dry plates, but that he also provided and alone handled the clear glass plates used to protect the dry plates, altho Mr. Pierce does not definitely state this. In arranging for such an experiment it were better to bind the edges of the plates all around with black paper, in the way

lantern slides are bound. This would give better assurance than the eye could give that nothing was slipped between the two plates."

The above and other criticisms I forwarded with as searching criticisms of my own as I could think of to Dr. Pierce. He answered from his London office by the following additional experiments, which are certainly marvelous. I can not see any escape from accepting Dr. Pierce's conclusion, except by disbelief in his integrity. Knowing what I do of him, the theory of fraud on his part is wholly untenable. It will be observed that in these London experiments Dr. Pierce obtained pictures in *closed boxes* in *his own room* on his *own plates* with *no mortal present but himself.*

Dr. Pierce's London Experiments

"London, England, November 26, 1903.

"*To Dr. I. K. Funk.*

"Dear Sir: I send you a print of a hand and lower part of an arm, being the most distinct of three pictures obtained on the 8th of the present month, the others being a lady's face and a landscape. These pictures were secured in a closed box containing six plates (quarter size), in my presence, in broad daylight, the medium merely holding the box in his hands for about two or three minutes. The box of plates was my own and was taken to him for the experiment mentioned. I then went into his dark-room and developed and fixed the plates myself, never allowing the box to leave my possession for a single moment. Upon examining them in the light we found that two contained the portrait, two the hand and arm, and the balance the landscape. I found on experimenting that I could obtain a better print by pasting the two negatives together for each picture than by using them separately, and this has been done in the print sent you.

"Thus you will perceive that, by the above experiment, I have fully confirmed (at least to my own satisfaction) the genuine character of the photographs obtained in California, through the mediumship of Mr. Wyllie, of which you have a full report, even going farther than with Mr. Wyllie in

getting favorable results *within a closed box,* the contents of which it was a physical impossibility for the medium to touch. I may mention, in this connection, that since the above experiment was made, an esteemed friend of mine has also secured pictures through the same medium, with a box of his own plates and under exactly similar conditions."

In reply to further questions Dr. Pierce wrote me as follows:

"LONDON, January 11, 1904.

"*My dear Dr. Funk.*

". . . Replying to your queries regarding the experiments made in London, of which I recently sent you an account, would say the box of plates had *not* been opened by me before developing and was not opened by the medium, but was simply held between his hands for a few moments, before my eyes, then passed over to me, and I immediately took it into his dark-room, cut open the box, and developed and 'fixed' the plates myself, one at a time. The medium did not touch a plate on the film side or any other side until the job of developing and fixing had been entirely completed by myself. I had previously marked the box with my initials and otherwise, so that I know there was no substitution of boxes. On Sunday, November 29, I repeated the experiment, under exactly similar conditions, with, if possible, more satisfactory results than in the first instance.

"My object in sending you an account of one or two of my recent experiments here in London was mainly to confirm my experiments with Mr. Wyllie in California, of which, from beginning to end, I have done my best to furnish a full and faithful account. It having been remarked by several persons that 'it was a pity these pictures could not be obtained without the medium being allowed to touch the plates at all,' I tried to overcome this objection here in London *and succeeded,* as I think my supplemental report to you will fully demonstrate. AND NOW I REST MY CASE. You have my report and are at liberty to publish as much or as little of it as you choose. You know whether I am a man whose word is to be believed.

"And now, in conclusion, I will add that, as a result of my investigations to date, I have become fully satisfied as to the genuine character of the phenomenon called psychic or spirit photography. This does not mean that I have become

a ' Spiritualist,' for such, as yet, is not the case. The question of *identity* is still unsettled. I do not *know* any of the numerous men, women, and children who have come to me

Test Photograph taken while the Plate was in the Original Box.

Inscription on the back of the above photograph written by Dr. Pierce: "Obtained in London, England, October 8, 1903, under strictly test conditions, within a box holding six sensitized plates: no camera used. The plates were purchased, developed, and fixed by me, the medium doing nothing except to hold the unopened box between his hands for about two minutes prior to the developing."

in the photographs obtained in the mysterious manner heretofore described; but, as before stated, I *know* the phenomenon is true, *because*, in addition to my experiments with the two photo mediums referred to in my reports, and as to whose

honesty I have no reasonable doubts, I have, since my arrival in London, *been able to obtain these pictures, both with and without a camera,* in the company of a friend, a highly

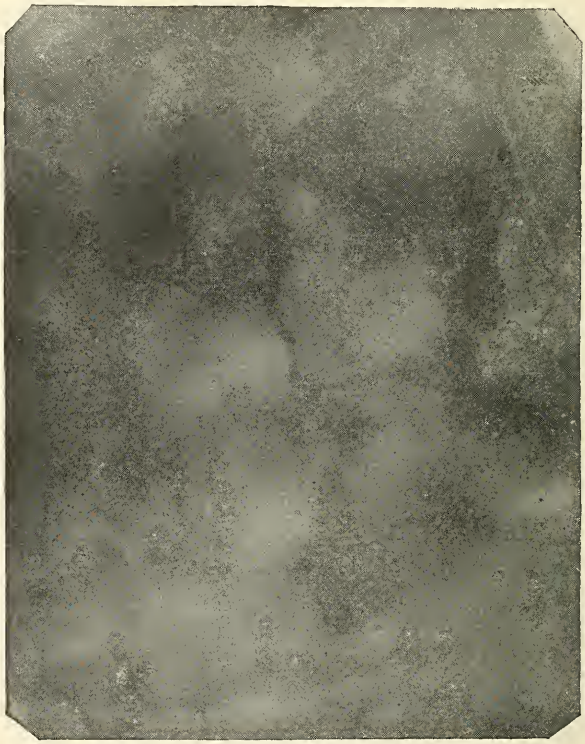


PLATE NO. I.

Photograph taken by Dr. Pierce when alone in his room without camera on a plate purchased by himself and developed by himself—as described in his letter March 9, 1904—(pp. 477-8).

respected business man; and, in addition to this, I have myself secured pictures on plates and films, without a camera, IN MY OWN ROOM, WITHOUT A MORTAL BEING PRESENT BUT MYSELF. For these results I am profoundly grateful to the unseen forces about me.

"I am no 'medium,' at least in the commercial sense of the word, but just an *independent* investigator of the phenomena of Spiritualism."

PHOTOGRAPHS TAKEN BY DR. PIERCE WHEN ALONE IN HIS ROOM

"LONDON, March 9, 1904.

"MY DEAR DR. FUNK:

". . . With regard to your request that I send you a copy of a photograph which I have taken in my own room while alone, etc., would say that it is only after much deliberation

PLATE NO. II.

This is the photograph in plate No. I. touched up by pencil to bring out the features more clearly—(p. 476).

and hesitation that I have, at the last moment, decided to comply with your request. I have been reluctant to send such a picture for two reasons:

"*First.* Because I have as yet obtained none under the conditions mentioned sufficiently distinct to make a good block for printing purposes. It is only a little over three months since I have been able to secure such pictures unaided by a photo-medium, and, therefore, evolution in this direction has only just begun in my case, with naturally imperfect results.

"*Second.* Because of my dislike to have anything of a psychic nature, which has come through myself alone—that is to say, in the absence of and without the aid of a 'medium'—brought before the public for criticism and, perhaps, condemnation by the ignorant or prejudiced. My objections thereto were plainly set forth in my last letter to you, as you will no doubt remember.

"The photograph, in duplicate, which I send you herewith, is the plainest in outline of several obtained by myself, alone, in my own room in the West End of London, during the latter part of November, up to about the 20th of December last. I used quarter size, flat films, which I had purchased at a shop in London. The box was never opened or out of my possession for a single minute, from the time of purchase until I made the experiment mentioned in my room, and the first film taken from the box and developed is the one I now send you the duplicate prints of. No camera was used, and it was not ten minutes from the time the film was taken from the box until it was developed and in the soda-bath. One of the prints I have pencilled out, as you will observe, as by so doing the young girl's face can be the more readily seen. You may be able to make a somewhat satisfactory half-tone block from this print, if it is carefully handled. At any rate, it is the best I have to send of those that have been obtained under the conditions specified in your letter of February 23d."

"Spirit" Photograph Results Verified by Dr. H. A. Reid, President of S. P. R., Pasadena, Cal.

It will be remembered that Dr. Reid was for years executive secretary of the State Academy of Science, Des Moines, Iowa, and is a trained investigator of psychic phenomena, and has been for a long while associate member of the London Society for Psychical Research.

Dr. Reid has sent me a large number of examples of "spirit photographs," which he has investigated and has verified until he himself has become perfectly satisfied as to their genuineness. I have selected from these examples the following, quoting from Dr. Reid:

"CASE I.—Mr. A. N. Millspaugh, a mine operator at Ballarat, Inyo County, Cal., at my request has given the Pasadena Society for Psychical Research the following account of his experience with Mr. Wyllie:

"'My investigation of his work was so thorough, and the conditions under which the pictures were produced so stringent, as to leave no doubt whatever in my mind of their genuineness—or, in other words, that they were produced by some unseen agency, and not by any trick or fraud practised by Mr. Wyllie. During my first few sittings I received very good pictures of relatives who had passed away—one of my grandmother being especially good. At that time I felt confident it was merely a trick, which I could do as well as Mr. Wyllie if I only knew how. And, having had some experience in amateur photography, I decided to go to the bottom of it and find out the trick. With this in view, while entirely alone in my private office I requested my daughter (deceased) to come on my picture, and stated the place and position which I wished her to occupy. I then went to the wholesale house and purchased a box of plates, and, going to Mr. Wyllie's studio, requested him to allow me to put the plate in the plateholder and take them out myself, he doing nothing but simply making the exposure—all of which he kindly consented to. I took the plate home and developed it myself, getting on the negative just exactly what I had asked for in every particular, and which I could swear no living person except myself knew. I did this not only once, but I have something like two dozen pictures taken under the same conditions. I had at that time in my employ a young lady stenographer, who was an active member of the Methodist Church, and who is now the wife of a leading lawyer of Chicago. She was inclined to doubt that I was getting each time just what I asked for; and, to convince her, I made a request in her presence for the picture of my daughter to appear with her finger on her cheek, and looking at me and smiling. I then took my box of plates and went to Wyllie's studio, handling the plate entirely myself. I brought it back to my office and allowed her to take it out and develop it herself, as she was also an amateur photographist. She found upon developing the plate my daughter's picture in exactly the position I had requested. This experience convinced her that these pictures were not produced through trickery or fraud. She afterward developed several others for me, and was as thoroughly convinced of Mr. Wyllie's honesty in the matter as was I myself.

"'I am not a Spiritualist in the common acceptation of the term, but my investigations not only in this line but in others have proven to me beyond any shadow of a doubt that there are unseen intelligences surrounding us, which influence our lives to a greater or less extent.'"

"CASE II.—The following is regarded by Dr. Reid as of special value, since Mr. Disler is an experienced photographer:

"'Los Angeles, Cal., March 23, 1900.

"'. . . In company with D. E. Lyons and T. J. Spencer, I went to Dewey Bros., photo-supply house. Mr. Spencer purchased a box of 4 × 5 dry plates. Then Lyons and I went to the photo studio of Edward Wyllie. Upon a short interview with Wyllie as to the purpose of our visit and trial for pictures, etc., he readily consented to any and all demands I made of him. Then I proceeded to make a thorough examination of his camera, tablet, background, and lens—even taking the lens apart. Being myself a photographer of thirty years' experience, I left not a stone unturned, as I could see, where there could have been any chance for shifting of plates or any device to trick me. I proceeded to the dark-room, and, taking out of the box purchased by Mr. Spencer one of the plates, placed it in the holder; and, to make doubly sure, I marked the plate so I would know it to be the same. Mr. Lyons was in the dark-room with me to see the change of plates, and one G. F. Mander stayed in the operating-room with Wyllie so he could have no chance to do anything on the outside. I brought the plateholder out of the dark-room, placed it in the camera, and, drawing the slide ready for exposure, I sat down on posing-chair; and all Mr. Wyllie did was to remove cap off lens and time the necessary exposure. He made two sittings of me. [Both are in Dr. Reid's possession.] After this we went to the Plaza studio, entirely away from Wyllie's, and I there developed the two exposures made. Imagine my surprise and great joy when upon developing I saw the correct picture of my spirit-mother and two grandfathers and grandmother and control, Dr. Short. I swear this to be a true statement.

(Signed) "'J. H. Disler,
"'D. E. Lyons.

"' I also make affidavit that I recognize the old gentleman, marked "unknown," as Dr. Dodson, whom I have known for twenty years. There can be no mistake as to the picture being a true likeness of the doctor as he passed from this life. T. J. Spencer,

"'238 New High Street, Los Angeles, Cal.

"' Subscribed and sworn before me this 29th day of March, 1900. Edna Leeser,

"' Notary Public in and for Los Angeles County, State of California.'

"I talked with Mr. Disler about this case. He said he was well versed in the photographic art; he had followed it as a business since 1870, or about thirty years, at Carthage, Mo., and Coldwater, Mich. He knew all the tricks of the art. He could make photographs himself with 'extra' shadow-faces and spooky-looking figures on them, which most people would say were just like the Wyllie pictures; but they wouldn't be. He said neither he nor any other photographer could produce them by any art or skill or science known to the trade, under the same or any similar test conditions that Mr. Wyllie submitted to; and the affidavit 'we made was simply an act of justice and fairness to Wyllie, after we had so far suspected him as to impose on him the relentless test conditions which we did.'

"I talked also with Mr. Spencer about the case, as he was the prime mover in this rigid test experiment. He had believed, and had told it to others, that Wyllie once tried to deceive him, by somehow reproducing on a photo of him a picture of his deceased sister cut from an old number of *Munsey's Magazine*. And he fully expected to prove that Wyllie could not get any 'extra' or so-called spirit faces on a photo when careful test conditions were applied. He had himself privately marked one of the plates and helped to develop them at the Plaza studio. The result surprised him beyond measure.

"Mr. Spencer is a well-known, keen, practical, every-day business man, proprietor and manager of a printing-house which does a large amount of legal printing for lawyers of the Los Angeles county bar."

"Case III.—Mrs. Jane M. Samson, of Pasadena, formerly resided in Boston, Mass., and was a member of the congregation of which Rev. Minot J. Savage was pastor. Mrs. Samson's husband died in Boston in 1894, and his funeral sermon was preached by Rev. Dr. Savage. She is an intelligent and reputable lady, and attended years ago some private sittings for psychical research at which Professor James, Rev. Savage, Rev. A. A. Miner, D.D., and others were among the critical investigators. Some time in April, 1900, she sat for a photo at the rooms of Mr. Wyllie, in Los Angeles, *he knowing nothing at all of her former residence, relationship, or experiences.* A good plate was produced [not given here].

She states that the face at her right side is that of her deceased husband, Edwin Samson; the one on her left is the deceased wife of a brother of hers residing in Nebraska; and the old man below them both is her husband's father. She has a brother, C. B. Scott, in the photography business at 340 Fulton Street, Brooklyn, N. Y., and wrote to him something about the faces so mysteriously appearing on her photograph. Under date of May 6, 1900, he wrote in reply:

"'We have had considerable to do with spirit photographs. Mr. Foster, a spirit photographer and medium, has been bringing and sending photographs to us to be enameled for the past five years. He has no studio, but goes from one place to another, and he sends us work from different cities. All of his prints have from two to five spirit faces, and we have always been watching, as he sent prints from different cities, to see if we could detect the same faces, but we have never been able to do so. When he sends them from Philadelphia they are covered with Indian and Quaker faces. I don't think the spirits have much to do with the matter, but *there is something about it that is hard to detect.*'

"As to the local flavor of the so-called spirit faces from Philadelphia, I have another testimony of the same import. Mr. Wyllie states that in 1899 he took photos in Sycamore Grove, a place in outer Los Angeles which had been for eighteen years a drinking-saloon, Sunday beer-garden, and general vile resort. This evil use of it had recently been abolished, and a spiritualist camp-meeting was being held there during the month of September. During the first day there appeared on many of his plates disgusting pictures of bleared and maudlin faces, nude figures, indecent exposures, etc.; he had to destroy such negatives, thus losing both their cost and his own time and labor. But this trouble grew less day by day, till after the first week he had no more of it.

"Mrs. Samson being perplexed and in doubt about the strange phenomena, on another day *bought some fresh sensitized plates herself*, went with another lady, Mrs. S. L. Bettis, to Wyllie's, got him to let her put the plate into the camera herself, and then take it away and develop it herself, so that he never touched it. Her own face appeared as usual, but nothing extra was noticed on it by Mr. Wyllie or any one except a few scumbles and patches of light. I also saw the unfinished trial print from this negative, and did not observe any spirit face on it. She threw it aside as 'no good.' Nine or ten months later, while clearing the accumulated

rubbish out of a catch-all drawer, she happened to cast her eye upon this old failure picture as it lay bottom end up—and lo! there was a shadow face plainly visible. I and others have reexamined it. There was no change in it; but, by turning it over, the 'extra' face was seen at once, tho no one has recognized the likeness."

Case IV.—This one of a number of examples of faces of living persons appearing on the plates greatly deepens the mystery of spirit photography.

"Mr. T. J. Spencer, a reputable business man and proprietor of a printing-house in Los Angeles, had an exceptional experience, and gave me the following account of it:

"'About the last of November, 1899, I sat for a photo at Edward Wyllie's studio. And there came on the plate, besides my own picture, the likeness of my friend, Mr. Frank B. Harbert, real estate broker, of Los Angeles. I had lost a dear little son a short time before, and Mr. Harbert as an intimate friend deeply sympathized with me. By reason of this sympathetic intimacy between us I happened to be thinking of him just at the time I sat for the picture. The affair is a mystery which I can not solve. On inquiry I learned that Mr. Harbert had never had a picture of himself corresponding to this one. He and his friends at once recognized it as a correct picture of him at this time, and by recall of incidents and comparing hours of day, we ascertained that at the moment I was sitting in the photographer's chair he was sitting in the court-room of Department One of the Los Angeles County Superior Court [Judge B. N. Smith's], at ease, and in a restful and passive position for a short time, while a case was going on.'

"At my earliest opportunity I consulted Mr. Harbert about this matter, and he corroborated Mr. Spencer's statement substantially as given above. He had no other picture like it, with same cut of beard, etc. And he said with deep earnestness: 'It is the strangest thing I ever heard of! How do you account for it?' I replied that I was not trying or pretending to account for it; I was merely seeking to find out whether it was really a fact that that thing had occurred, or whether there was some mistake in the rumors which I had previously heard about it. I said if it was a genuine case, the 'accounting for it' would certainly be worked out later. He reaffirmed that the strange thing did actually occur, no matter how great a puzzle it might be to scientists or others. His wife confirmed his testimony.

"I also talked with Mr. Wyllie about this case. We

canvassed different theories about it, and he suggested this: 'It might be that Mr. Harbert was dozing or half asleep at that moment, and his "astral" body which the Theosophists tell about went to his friend who was thinking of him just then, and produced the picture.' He did not pretend to have any fixed theory, but thought this one might probably be as good as any. He was as deeply puzzled and mystified with the strange incident as any of us, and wished to know if the Society for Psychical Research of London had ever had an account of a similar instance anywhere in the world. To the best of my knowledge it had not. Mr. Wyllie said that in all his experience this phenomenon of a living person appearing as an 'extra' on a plate had occurred only three or possibly four times."

Has the mind the power to project itself, crystallizing about itself some objective form as an attenuated body, a body with sufficient substance for a camera to photograph? If so, it would then seem that the mind, soul, or spirit is much less dependent on the visible body than has been thought heretofore certain by many scientists. If our spirits while in the flesh have this power, it is much less hard to believe that spirits out of the flesh have the power to make themselves visible to clairvoyants, to the eye of the camera, and, when particularly strong, to the eye of the average man.

Personal Identity.—Addenda

[The following should have been inserted under Personal Identity, but was accidentally omitted.]

Attempted Identification of Spirits by Handwriting

Spirit Autograph of a Leading Clergyman—Bank Officers Give Expert Opinion—Autographic Writing for the Society for Psychical Research by the Spirits of Frederic Myers and Professor Sidgwick—Opinion of Mrs. Sidgwick—Remarks of Sir Oliver Lodge

A lady friend, whose integrity none who know her would question, has in her family one who has developed medium-

ship. This medium never practises her mediumship publicly. She does not even like to be called a medium, never sitting except for members of the family and for a few friends, and no compensation whatever is given her. Her mediumship is that which is known as automatic writing, that is, a supposed spirit writes by using her hand. Usually this medium when under control writes very rapidly, not stopping to dot i's or cross t's or for punctuation or paragraphing.

What claims to be the spirit of one who was a very prominent American clergyman has frequently during the past year written to me through this medium. He has written me letters signed by himself. I am requested by the family not to give their own names nor the name of this spirit clergyman, as that might reveal themselves to the public; hence I can not give facsimiles of this writing. The "spirit autograph signature" is remarkable, being as nearly like the autographs of the clergyman written when in the flesh as can be. I took to the leading officers of two large banking institutions in New York City two copies of the admitted signatures of this clergyman and two of these "spirit" signatures, and these bank presidents were amazed at the similarity of the writing, one of them declaring that he "would pay checks on such perfect imitations."

Observe:

1. This medium is a simple-minded woman and has never been known to write in imitation of the writing of others.
2. The writing is not "traced," and is written in the presence of others, very rapidly.
3. There is no compensation given.

It is known that Frederic Myers, one of the chief founders of the Society for Psychical Research and its leader for many years, prior to his death arranged for ways by which officers of the society would be able to identify him should he find it possible to communicate with them after he had reached the spirit world. It is now understood that leading officers of this society are convinced that they have

received communications which they recognize as from him. In due time the society will publish all of the facts. In its *Proceedings*, Part 47, issued in January, 1904, there are given samples of automatic writing purporting to come from Mr. Myers, and this writing is so similar to his that some of his closest friends believe it to be genuine. Sir Oliver Lodge, the present president of the society, is reported in *The Pall Mall Magazine* for January as saying: "We are publishing shortly a remarkable example of automatic writing which some of us believe to be a communication from Frederic Myers." Other automatic writing is given in Part 47, purporting to come from the late Professor Sidgwick, who was one of the chief founders of the society and its first president, and, up to his death, its most trusted leader. Of this automatic writing Alice Johnson, the private secretary of Mrs. Sidgwick, says, "I think that there can be no doubt that the resemblance is not accidental"; and Mrs. Sidgwick herself says, "There is an unmistakable likeness in the handwriting." Mrs. Sidgwick, it will be remembered, is the sister of Prime Minister Balfour, and is herself one of the society's most eminent and critical investigators.

Professor Hyslop Obtains What He Believes to be Strong Proof of Personal Identity

The most detailed scientific and, upon the whole, the most convincing proofs of personal identity were secured by Prof. James Hervey Hyslop, then (1898–99) Professor of Logic and Ethics in Columbia University, New York. He, with the help of Richard Hodgson, Secretary and Treasurer of the American branch of the Society for Psychical Research, had twenty carefully planned sittings with Mrs. Piper, securing a full stenographic report of everything said. This full report, with explanations and comments by Professor Hyslop, was published in the *Proceedings* of the S. P. R., London, the whole making a large volume of 640 octavo pages, small

type, in all about 500,000 words, more than double the size of this present volume.

The extreme scientific care taken by Professor Hyslop in these investigations and in the record and publication of them should give his record and conclusions great weight. He strongly inclines to the belief that the intelligences talking were those of his father and of other deceased relatives. The identity of some of these intelligences he feels has been established. It is difficult to go through this mass of evidence, weighing all carefully, and resist this conclusion. Detailed information was given again and again by intelligences that claimed to be the professor's father and other of his relatives about matters in their earthly lives which were not known to the professor, and which on investigation he found to be facts. He informs me that he asked his father to give him a key or watchword by which he would be able to identify him in any future communications. He did so, and some time afterward the professor was consulting an intelligence who claimed to be his father through another medium, and this intelligence identified himself by giving him *this watchword which the professor had told to no living mortal.*

We should give weight also to the fact that Professor Hyslop was not a Spiritualist (is not now in the ordinary sense), was, when he began his investigations through the S. P. R., an agnostic concerning all spirit communications, and, in fact, a materialist. The fact that these proofs of identity have so strongly impressed so skeptical and competently critical a mind as is Professor Hyslop's is profoundly significant.

A THREEFOLD REQUEST TO THE PUBLIC

Cooperation Desired in the Furthering of Psychic Research

First Request: To help demonstrate whether telepathy is true, as Sir William Crookes, Sir Oliver Lodge, Alfred Russel Wallace, Professor Hyslop, Professor James, and many other leading scientists are inclined to think it is, I should be glad to have those of my readers who believe themselves to be mediumistic, or who visit mediums, to cooperate with me in this series of experiments:

1. On each Sunday afternoon in the months of July and October, 1904, at two o'clock New York time, I will write down and utter aloud some one definite maxim or thought.

2. These cooperating persons at this same hour are to make themselves as "receptive" or "negative" as possible, and write down any impressions entering their minds and which they may think to come from me.

3. These persons are to write to me these impressions.

It is understood that I will make my part of the experiments in my study, 195 Washington Park, Brooklyn, N. Y.

Care must be had to make allowance for the difference in time between New York and the locations where these other experimenters are. Solar time is to be observed, not standard time.

Second Request: I wish each of those of my readers who do not deem the subject too uncanny and have the nerve to attempt it, and are otherwise willing, to help carry out carefully the following plan in an effort to demonstrate whether the dead can communicate:

1. To now send to me his promise that after his death, should he find it possible, he will communicate to me his name and a certain watchword or sentence.

2. This certain watchword or sentence he is now to think out and tell it to no living person, but is to write it and sign it with his name and seal it in an envelope, and this

envelope he is to send to me in a larger envelope. In this larger envelope his name and address with date are to be given, but not the watchword or sentence. The name of the sender should also be written on the outside of the inner envelope.

3. Should I at any time receive any communication from what purports to be a spirit giving the name contained in any one of this class of envelopes which I shall have received, and also giving a watchword or sentence which the intelligence will say is in the envelope corresponding with this name, I shall then open the envelope and see if the communication is true.

4. In case of my own death I will leave provision to have all of this class of unopened envelopes turned over to the secretary of The Society for Psychical Research at Boston, with the request that he take my place in receiving and in verifying communications in harmony with this plan.

Third Request: I wish those who are interested in psychic research in different communities to form circles after the plan described by Rev. Stainton Moses (see Appendix 3, page 520), and write to me their successes if they have any, or their failures if they have failures, after patiently making tests at not less than twenty meetings, devoting not less than an hour to each meeting.

Letters in reply to the above should be addressed to me at 195 Washington Park, Brooklyn, N. Y.

A PRAYER—WHO IS ITS AUTHOR?

[This prayer came to me through the automatic writing of a private medium. She wrote the prayer as rapidly as her hand could move over the paper, and it was sent with the facsimile signature of a celebrated preacher of the last century, whose name I am requested not to publish at present. We know the marvelous memory that sometimes reveals itself in the trance condition; but I have not been able to recognize this prayer as one that has been published heretofore. If any reader of this volume so recognizes it, I will regard it as a favor if he notifies me of the fact.]

"O Thou great Spirit of love and justice, it has seemed wise to Thee to so ordain that the supremacy of Thine influence in this material world should be dependent upon our yielding ourselves to Thy commands; so fill our hearts with the sense of our oneness with Thee that we shall be able so to incorporate this sense into our every-day acts that each day will prove a joy and blessing not only to ourselves, but to every one with whom we may be brought into contact, and will help us to recognize the interpenetration of Thy holy spirit with ours in all His fulness. We thank Thee for the blessed privilege of communion with our loved ones who, having passed beyond the confines of this material world with its pain and narrow existence, have put on more and more of Thine ethereal essence, and are rejoicing in far more extended vision, and have entered fields of far more extended usefulness. May we so progress in perfection from day to day that we shall feel the evidence of Thine illuminating power until we are able to stand before our fellow men divested of all selfishness, and give testimony through our souls to Thine unerring justice. Thy will be done in all things, so when this life's pilgrimage is ended we may mount as upon eagles' wings as from world to world, from sun to sun, until at last we rest in the everlasting arms, following His steps whose life knew no sin, and who stands as ready to intercede for our shortcomings now as when He trod this material plane and set an example which nothing can take from the memory of earth. Upon this rock help us to build our faith, knowing that thus built, the gates of hell can not prevail against it. Bless us with Thy continuing love and care, and at last receive us within Thy blessed abodes where the welcome 'Well done' will send its joyous appeal abroad in our purified spirits throughout all eternity. Amen. Amen."

APPENDIX

APPENDIX

I

COMMENTS BY PSYCHOLOGISTS AND OTHER SCHOLARS ON THE FINDING OF "THE WIDOW'S MITE" *

FORMAL LETTER OF INQUIRY

Dear Sir:

Would you do me the very great favor to read the enclosed carefully prepared account of the finding of the mislaid coin, "The Widow's Mite," which has attracted during the past few weeks very wide attention in America.

The facts of the incident are given with every care I am capable of to avoid all color or suggestion from any preaccepted hypothesis. I have requested the press to withhold further comment until the facts could be sifted and passed upon by men who are qualified by their scientific or other training in exact thinking to pass judgment on the strange occurrence. Would you kindly answer some or all of the questions below, giving such expression of your views as you may desire, and return the same to me.

By so doing, you will greatly oblige

Yours most respectfully,

April 10, 1903. I. K. Funk.

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*A Professor of one of the European Universities asks me why I did not get a statement from the medium in reference to this incident. It did not seem to me necessary to do so, but after having been asked this question I requested a statement from the medium. I received the following from her, duly signed, but with the request that I do not publish her name and address, as she is not a professional medium and does not like publicity. Professor James H. Hyslop has visited this medium with me, and knows both her name and address.

THE STATEMENT OF THE BROOKLYN MEDIUM.

"I most solemnly declare before Almighty God that I never knew, before the night of the seance at my house in which 'The Widow's Mite' was talked about, that the Funk & Wagnalls Company had borrowed from anybody a coin of this character or of any other character.

"I never knew that they had used such a coin in the making of their Dictionary.

"I never heard of the coin's whereabouts, directly or indirectly.

"I do not remember to have ever heard of such a man as Prof. Charles E. West.

"The entire matter was wholly new to me when I was told about it afterward."

Signed, _____

QUESTIONS ASKED

FIRST QUESTION: In view of all the facts, would you regard *fraud* on the part of some one as a probable solution?

SECOND " Is *coincidence* a solution within the range of probabilities?

THIRD " Is there, in your judgment, any reasonable theory of the existence of *subconscious faculties* that would explain all of the facts?

FOURTH " Is the hypothesis of *spirit communication* a possible solution?

In reply to these questions I received some sixty answers, from which I have selected those which fairly represent all.

From WILLIAM JAMES, Professor of Psychology
Harvard University

(This letter is published in full on page 178, which see.)

From MAX WENTSCHER, Professor of Philosophy,
University of Bonn, Germany

Fraud is not a probable explanation and coincidence is very improbable.

The solution may be looked for in the direction of subconscious faculties: the physical phenomena (nerve currents, etc.) accompanying the subconscious psychical phenomena (especially those related to memory) are transmitters of physical effects from one individual to the other.

One cannot exactly prove that the hypothesis of spirit communication is impossible. But it is much too adventurous and is too far removed from all facts and relations scientifically demonstrated to be adhered to merely because one cannot find some other satisfactory explanation. There are still many things that we do not at this hour know.

From ALFRED RUSSEL WALLACE, English Scientist

Certainly not as to fraud, and coincidence is totally out of the question.

Nor do I think the theory of the subconscious self can explain this incident. Subconscious self is a theory only, and not only not proved, but quite as difficult to prove as the action of spirits, and more improbable.

To me the hypothesis of spirit communication is not only possible, but the only probable solution.

From GEORGE TRUMBULL LADD, Professor of Philosophy, Yale University

Every expert investigator of such phenomena knows that nothing is more difficult or requires more of the trained skill of the specialist than the ascertainment of the actual and the important facts bearing upon an attempt at explanation of so-called "occult" psychoses. Until he is satisfied that he is in full possession of those facts, no properly cautious psychologist would venture to put forth an explanation.

In this particular case, some of the facts which you evidently regard as most mysterious and difficult to explain seem to me quite in accord with our most ordinary experiences. Other alleged facts in your statement, which are assumed to need no particular verification, seem to me most doubtful, and most likely to turn out false assumptions, mistaken impressions, lapses of memory—in a word, not facts at all. Again, very cardinal facts, as they must have actually occurred, do not appear anywhere in the evidence as you present it.

I shall doubtless surprise you when I say that this case, as it is presented in this fragmentary and rather superficial way, does not seem to me likely to prove especially remarkable or difficult of solution, if it could be subjected to prolonged expert investigation. *Give some one accustomed to such psycho-physical diagnosis a free hand, and I venture to believe that its seeming mysteries would ultimately be disclosed.*

As to the request for explanation: You will readily see my reason for declining to decide among a number of different explanations; especially when some of these explanations are such as I have thus far seen no adequate reason for taking into the list of acceptable hypotheses, not to say established psychological principles. On the one hand I do not know what needs to be explained; I do not know what the case actually was, what were the facts, all the facts, and nothing but the facts. On the other hand, I am not as yet a convert—even to the extent of holding that they are scientifically credited hypotheses—to either telepathy or spiritualistic communications. The scientific attitude, as I understand it, requires me to be genial and yet cautious with reference toward all observations of so-called occult phenomena; but also to be sparing of new hypotheses and patient and persistent in extending to such phenomena the principles of explanation which have best stood the test of our past experience, and which are likeliest to continue to bear the test of our new experiences. Perhaps I might venture to compare my attitude toward the theories of telepathy or spiritism, to the attitude of those friends of mine, who are experts in physics, toward *radium* or the *Roentgen rays.*

But as I have already indicated, I very much doubt whether the case of "The Widow's Mite" would not easily lend itself to solution,

if the problem it proposes were *undertaken by a trained investigator*, with an absolutely free hand. For he would know about the hyperaesthesia, and the extreme suggestiveness, and the only half-conscious and almost involuntary trickiness of self-induced hypnosis; about the astonishing feats of memory that rest upon absolutely forgotten bases of sense-impressions, and the confusions of intention and expectation with memory; about the strange mixtures of honesty and fraud—more or less unintentional—which are tolerated in the mental activities of good people; about the almost limitless possibility of correct guessing, in view of very insufficient data, which may be cultivated by some persons; about the strong but unrecognized influence of selective attention (prevalent as it is, in the most scientific circles), where there is a preferred form of theory to be established;—and, indeed, about a number of other psychological principles which, while they dominate our daily living, do not ordinarily combine in such a manner as to seem to make either the telepathic or the spiritualistic hypothesis necessary.

Nevertheless, I should be the last one dogmatically to affirm that modern psychology knows enough about these principles or about all its now accepted principles to render forever unnecessary any quite completely new points of view.

From Sydney Young, Professor of Chemistry, University College, Bristol, England

The fraud explanation does not seem probable, nor do I hardly think that coincidence can explain. Some of the facts do not appear to be explicable by the theory of subconscious faculties.

I see no reason why the hypothesis of spirit communication should be dismissed as absurd, but the question is such a difficult one that I think much more evidence will be required before it can be definitely accepted.

From C. A. Young, Professor of Astronomy, Princeton University

I have read carefully your description of " The Widow's Mite " incident, but have such an inconquerable distrust of all phenomena exhibited under conditions of semi-darkness, etc.—conditions which so easily lend themselves to deceit, and have often been known to do so—that I do not care to attempt to deal with this case. I am too obstinately prejudiced, so that it is much easier for me to believe that we have to do with a trick or delusion of some kind than that Mr. Beecher's spirit should really busy itself in such a manner; or even that thought can be transferred in the way necessary to explain the phenomena.

May I venture to suggest a doubt that previous knowledge about the coin was so narrowly limited as you think. I don't know how many proofreaders and engravers may have been interested in the

matter and learned something about it (a little copper coin like that valued by its owner at $2,500 naturally, would be interesting); nor how many of Prof. West's family and friends may have had some knowledge of the loan, and missed the coin from its place in Prof. West's collection. I don't suppose that there was any special pains taken to make the loan and use of the coin in the Dictionary a secret.

From Professor A. KIRSCHMANN, Director of the Psychological Laboratory, and Professor of Philosophy at the University of Toronto.

NOTES ON THE NARRATIVE

1. It seems to me very questionable that one should be able to distinguish in a single evening *as many as twenty voices* without the use of the corroborative evidence of the sense of sight to keep the individuals apart.

2. This does not exclude assistance by tricks of ventriloquism.

[Possible, but extremely unlikely, that you would find a most accomplished ventriloquist in an old lady of sixty-eight years, uneducated, and exhibiting her rare art every week for years without the charge of a penny. I know what ventriloquists are, having seen the best that come before the public. I. K. F.]

3. There is no such thing as "moral certainty." I suppose the author simply wants to say that *he believed* in the veracity of the medium.

[I mean the certainty *we* reach through the weighing of probabilities—distinguishing it from mathematical certainty. I. K. F.]

4. It seems the spirit of a child, who died at the age of seven years, will forever remain seven years old.

[After reading this letter I put a question covering the point to this "control." She answered, "I am a full-grown person. But when I come back here to my father I wish him to recognize me as I was when I left earth, and so choose to bring about me my former conditions of life. Spirits have this power." I. K. F.]

5. Plymouth Church seems to have nothing to do with the affair. Here the spirits were mistaken.

6. It is not clear whether this answer is intended for: "The black coin is the true widow's mite," or, "The black coin is the one borrowed and not returned."

[I understand it as the one borrowed and not returned. I. K. F.]

7. Why not, if he knew everything else about the coin? It would be necessary to ascertain whether the collection had ever been in Connecticut.

[A fair criticism. The collection has not been in Connecticut as far as I am able to discover. The present whereabouts of the collection is not known, as it was purchased by some unrecognized person who was purchasing for an unnamed collection. I. K. F.]

8. Did they see the envelopes only, or did they see the coins? or did they read on the envelope that it contained the "Widow's Mite?"
9. But Mr. Roney was acquainted with the medium. Without reflecting on the character of Mr. Roney, whom I do not know, I must state that his sworn statement is rather vague and indefinite. It doesn't say that Mr. Roney had no knowledge of the coin collection in question and of the fact that a certain coin was missing. Neither does it state that Mr. Roney had no communication with the medium, or somebody of her party, about the collection or the missing coin.

[Mr. Roney, when shown this, adds to what he has already said: "I had no knowledge whatever of the coin collection; never had heard of it, never had a word about this borrowed coin with the medium or with any other person before the talk by "George" that evening, had never heard that the coin in the Dictionary illustration had been borrowed. I thought the illustration had been made from a picture." I. K. F.]

IN ANSWER TO THE QUESTIONS

First Question: Fraud is by no means excluded. If the coin, valued at $2,500, was "out of its place," the owner certainly made a note of the loan of such a valuable piece. He may have forgotten about the affair, but the said note either filled the vacated place in the collection or was attached to the catalogue of the collection, when the latter was sold for $17,000. Thus, friends and visitors of the owners, who were interested in the collection, may have seen the slip and even noticed the name of the person to whom the coin was loaned.

["Mr. West says if such memoranda had been made by his father he would have known of it at the time and afterwards, for his father closely consulted him in these things. After his father's death he was his executor, and no record of any kind in reference to the coin or of its having been loaned was found. It is, hence, of no purpose, as suggested below, to trace the coins since their sale, as there was no mention made of this particular coin in the catalogue of coins sold or otherwise at that time. It was wholly forgotten. I. K. F.]

In order to exclude every possibility of fraud in this direction it would be necessary to trace the whereabouts of the collection to its present owner, which has not been done.

To the many sworn statements, attached to Dr. Funk's report, should be added *one by the medium herself*, in which she assures us that she had, previous to the evening of that remarkable seance, no knowledge whatever of the coin and the collection, the loan to Dr. Funk and the Dictionary, and that relations between Mr. Beecher and Dr. Funk were not suggested to her by remarks of Mr. Roney or of any other visitor of the meetings.

[See foot note, page 493.]

SECOND QUESTION: "Coincidence" is always a *statement* only, never an "*explanation.*" In other words, facts can never be explained. We "explain" only relations of facts (existences) and even then explaining can never mean more than tracing unknown and complicated relations back to known and simple ones. The last, *i. e.*, the ultimate and absolutely simple relations (mathematical axioms) cannot be explained. The question of coincidence is really in last instance the problem of reality.

THIRD QUESTION: By the subconscious can, of course, only be understood that of which we are conscious, but to which we do not or cannot pay attention. The unconscious can never be a matter of knowledge, for the first condition for knowledge is consciousness.

This question really deals with the problem of telepathy. In telepathy I could never see a greater enigma than in any physical force acting at a distance. We have light, heat, gravity transmitted through space. We have wireless telegraphy. Why, then, should it be impossible or even improbable that some vibratory motion is emanated from more or less agitated brain cells. Such "brain-waves" might be propagated through space unnoticed and untraceable, causing disturbance or change only in such brains as are of exactly equal tuning, and thus form a proper receiver.

FOURTH QUESTION: The spirit hypotheses is the poorest of all. It assumes most pitiful conditions for the spiritual life of the deceased. They are complete slaves of the medium, compelled to rap at tables, to phosphoresce, to write and speak (and, indeed, always in the same defective grammar and orthography as the medium) and to perform sleight-of-hand tricks which a fair magician at a variety show usually performs better. They seem to retain the age at which they died and to adapt their intelligence to the horizon of the medium. They seem to be quite adverse to the condition of exact scientific experiment and perform their tricks only when there is a loophole left for fraud. The present case forms no exception as long as we have no proof that fraud was absolutely excluded.

Summing up, I may say: Although I think everything is possible that does not contain a mathematical contradiction, I would be inclined in the present case to prefer as a probable explanation: "Fraud."

From————, Professor of Psychology in————University

[The following is from a well-known professor in one of our largest universities, who requests the withholding of his name, saying:

"I do not wish to be quoted, as in my state of mind I do not care to seem too dogmatic."]

I am not a spiritualist, never consulted a medium, and am satisfied that I shall live after death, and have no interests, therefore, in any new objective proof. But as a matter of science, I am interested and regard your experience as very curious, to say the least. I hope you will push your researches to ascertain, if possible, any weak link in the chain of facts or absence of any link.

First Question: I should eliminate fraud.

Second Question: I should not explain as coincidence. The probabilities are almost infinitely against coincidence. The explosion of a type foundry might *possibly* in infinite time compose the Iliad, but the probabilities are infinitely against this result.

Third Question: As to the third hypothesis, the experiments and studies of men like McPierre Janet opens up a wide field of investigation in what he denominates la principe de la désagrégation psychologique. L'Automatisme psychologique, double personality, etc., are terms that cover a great number of curious phenomena. Enough seems to be known about so-called *subliminal consciousness*, and successive personalities to justify a suspicion that an experience like this one. (See accounts of double consciousness of Felida X the three or four of Leonie.) I should reject doctrine of multiple personalities, and speak of successive consciousness, of the "Moi."

Adverse (1) All these psychologic facts are too new and obscure to receive any *scientific* explanations as yet—not yet scientific.

(2) Mundane telepathy may be scientific. The cases of extra-mundane telepathy cannot be explained, if there are such cases. I have no personal experience, but the evidence from so many observers, scientific minds as well as literary, force a candid mind to hold his judgment at least in suspense.

(3) The explanation by simple mundane telepathy seems to postulate a capacity almost omniscient on the part of the sitter : I should from scientific point of view think extra-mundane communication the least miraculous. The wide range of simple mind-reading, in case of Hodgson with Mrs. Peper, seems more of a miracle than extra or transmundane communication. Let one take his choice.

(4) One who believed that Jesus materialized (passing through shut doors—suddenly appearing and vanishing, at one moment recognizable, at another not recognizable)—one who accepts an *objective presentation* of Jesus to his followers, cannot, *a priori*, say that there can be no other objective presentations (voices, etc.), if the zeit-geist, skepticism, despondency, desire for evidence of another life render such a manifestation necessary. What Max Muller and others mean by *spiritual* objectivity means either transmundane communication or mere subjective illusion. *Subjective* states which happen to 500 disciples seem more difficult to believe than an objective presentation or materialization. All theories of a real presenta-

tion of Jesus must be given up, or any *a priori* judgment as to transmundane intercourse being impossible must be rejected as irrational.

A thoughtful man must avoid *a priori* judgment and humbly accept evidence. Evidence must be personal to be convincing. I wait—am willing to receive it. So far, I have never happened to experience what you have. It is an age of intense anxiety respecting a life after this. Ten thousand experiences are given. It would seem incredible that all men who attest these transmundane communications are incompetents, cranks, or lovers of fraud. "Don't know" at present—but I am ready for proofs.

Be kind enough to regard this too long statement as *CONFIDENTIAL*. I do not care in my present state of mind to dogmatize.

From A. Sadowsky, Professor of Physics, Imperial University of Jurjev, Russia

Neither fraud nor coincidence come within the range of probabilities. I am inclined to say yes to the hypothesis of subconscious faculties.

From Sir William Crookes, English Scientist

I have taken no active part in the spiritualistic movement for nearly twenty-five years, and do not feel that I can do justice to this curious incident by giving an opinion. All that I can say is that the incident as related does not differ in principle from many other similar incidents which have come under my notice, and in which I have every confidence that fraud did not play any part.

[Mr. Crookes says that he has no reason to change the opinions which he expressed years ago about spiritualism and which are freely quoted in this volume. I. K. F.]

From Frank Chapman Sharp, Professor of Philosophy, University of Wisconsin

My reply will take the form of an answer to this question: Suppose Mr. Beecher intended to convince the public of the reality of present communication between the dead and the living, did he use a method which allowed of no escape from the conclusion he intended should be drawn?

Whether fraud is a *probable* explanation would require an intimate acquaintance with your employees to answer properly, also a discussion of all the valuable evidence of alleged communications other than this. I will, therefore, undertake no more than to say that fraud is a possible explanation (a) on the part of the cashier; (b) on the part of Mr. Roney; and that Mr. Beecher has not devised an experiment against which criticism could not properly be urged. (a) We may suppose the cashier, after years of forgetfulness, finds the coins in the safe. Within a few weeks or months he finds through a chance remark of Mr. Roney's, or otherwise, that you are attending

spiritualistic meetings. He goes to the parties and supplies them with the interesting information which you receive. If he had forgotten the name of the owner of the coin, that would account for the failure to get the name. If he later happened to remember the owner was connected with some woman's school, this information would, naturally, appear at the second meeting. (b) Mr. Roney may have known of these facts when they occurred, and happened to remember them. Suddenly an opportunity offers to use them, which he accepts. This theory assumes that he also knew the coins *had not been returned.* This would probably mean collusion either with the cashier or one of the assistant cashiers. If you ask under (a) above, why didn't the cashier return the coins immediately upon discovery, the answer is obvious if you have been in the habit of attending such meetings for some time. It is not without the range of possibilities that these coins were discovered only after his discovery that you were attending these particular meetings. Collusion between Mr. Roney and the cashier clears up all real difficulties. I cannot think any investigation, however careful, which any one could make afterwards establishes the proposition that no communication could have taken place between the Brooklyn family and an employee of your firm. In a great city, such communication, if it takes place, is almost certain to remain hidden. Nor can I think a proof of ordinary business integrity on the part of your clerks would preclude the possibility of fraud in this instance. The history of "pious frauds," ancient and modern, shows that commercial integrity and real purity of purpose can exist alongside of this form of trickery. That a man, for example, antecedently convinced of the immortality of the soul and of the value of this belief to society might conceivably go to any length in order to convince others of the truth. A practical joke is also a possible motive.

Coincidence is not a solution to be considered. It is out of the question.

In a second letter, Professor Sharp says:

You will, perhaps, pardon me if I repeat one statement which explains the apparently ultra-skeptical attitude of several persons, myself included.

We cannot sit before every fact without preconception. On the contrary, the whole advance of science has meant persons getting hold of the right preconception and leaving no stone unturned till they had shown their fact to be explicable by their theory. Of course we need flexibility and openmindedness. But the right road is here, as usually true, a middle way between two extremes.

I think, then, the investigator of the occult is justified in assuming as a working hypothesis that the "natural" phenomena that have explained so many facts will explain these also, and that before he can give up this theory he must have facts which *he* sees can be

explained in no other way and that such facts cannot be admitted into the body of science until they appear to all observers to be explicable in but one way. While I can well understand, therefore, your own confidence that you have not been tricked by some of the various parties who have been connected with this incident, I think you ought not to expect others to close their eyes to that possibility until either in this case or in some similar one this has been demonstrated to be inadmissable by evidence which any one can examine for himself.

As to subconscious faculties, I will not undertake to say more than that telepathy is a possible explanation, if the following may be supposed to be the real history of the case: Some time after the coins passed out of your hands, you asked the cashier if he had returned them. He replied, "No, I had forgotten all about them. They are now in the safe, etc." You made up your mind a second time to ask the same question, feeling some doubt whether the neglect had not continued. It slipped your mind when you went to the office. You thought of it at home and felt uneasy about it, and so on, until the matter dropped entirely from your mind. It is perfectly possible that all this may have happened and yet now have dropped from your conscious memory never to return. All the time, however, this may have been in your subconscious memory. If it was, and if there be any such thing as telepathy at all, then, as you must know from the literature of the subject, telepathy would bring it to light. This very incident affords good evidence that what was once in consciousness may be irrevocably lost to conscious memory. The chances are enormous in favor of the possibility that the United States Mint in 1893 wrote you that the black coin was the genuine one. Whoever read the letter knew at the time which was the genuine coin. Then by one of those unaccountable slips which happen to every one once in a lifetime, the association lines got crossed and, perhaps, half automatically, the order was given to make a cut of the lighter coin. The matter then being dismissed from the mind, it was never mentally corrected. Professor West's failure to ask you for the coin shows also how complete oblivescence can be.

I think there is nothing in this or any other incident I know of which cannot be explained by other hypotheses than the spiritistic.

From Edward H. Griffin, Professor of History of Philosophy, Johns-Hopkins University

It is certain that fraud is not a probable explanation. The difficulties on that hypothesis are almost insuperable; nor is coincidence a solution within the range of possibility. Nor can I regard the theory of subconscious faculties as a reasonable explanation.

The triviality of so-called "spirit communications" is a fatal objection to my mind to the spirit hypothesis. Why should great men lapse into such imbecility? If the future life is so far inferior

to the present one, who need take the trouble to confirm belief in it? If I were compelled to choose a hypothesis, it would be that of fraud, but I am inclined to give the problem up without solution. The narrative is an interesting one. If, on further reflection any helpful idea occurs to me, I shall write further about it.

From PAUL CARUS, Editor of The Open Court and the Monist; Author of The Ethical Problem; The Soul of Man; The Dawn of a New Era; Kant and Spencer; Whence and Whither: an inquiry into the Nature of the Soul, its Origin, and its Destiny, etc., etc., Chicago

On my first perusal of the description of this incident the report struck me as a remarkable fact which would go far to be counted as favorable evidence in favor of a mysterious connection between the dead and the living of whatever sort it may be. A second perusal took away a great deal of the mystery and the more I think of it the less strange the story appears to me. The most weighty objection that I can find against the credibility of the story that indicates spirit communication is the fact that many mighty problems could be solved, and unquestionably would have been solved by spirit communication. Wherever do you find the solution of a murder or any great political or social event brought to a crisis by spirit communication? All such communications are concerning trifles, and altho the "Widow's Mite" affair refers to an object valued at $2,500, it is nothing in comparison with great questions in which frequently the fate of many millions is involved; and yet, wherever we have access to the full concatenation of facts, spirit communication ceases. Accordingly, I would answer your questions:

1. That *fraud* seems to me excluded or highly improbable in the story which you relate.
2. *Coincidence* may very well serve as a solution of the strange events, at least in part.
3. *Subconscious faculties* may have done their part to bring about some of the results.
4. I would resort to the explanation of *spirit communication* only *if all other theories fail.* In the present case I would not venture an opinion as to the nature of the facts unless I could have the chance of cross-examination of the several parties concerned in it.

No doubt it is one of the most remarkable cases I have ever met with, especially as the facts are well authenticated by trustworthy witnesses. But there are a few more points not mentioned in your report which might be of importance in forming an opinion. Whatever the significance of the case may be, it is an interesting incident of an apparently inexplicable phenomenon.

From I. J. DE BUSSY, Professor of Ethics and Religious Philosophy, University of Amsterdam

Neither fraud nor coincidence are probable explanations. There is a possibility of coincidence if the family name, Beecher, was in the circle of acquaintances of the medium.

The most acceptable supposition is the existence of subconscious faculties; but my opinion concerning these faculties is hard to explain. The explanation of the facts may be sought in the hidden consciousness of Dr. Funk.

I am an unbeliever in spirit communication of the kind here intended, and hence regard the hypothesis to be one that cannot be accepted.

From WALTER D. SCOTT, Professor of Psychology, University of Chicago

I think that no fraud was intended, but the evidence is not at all conclusive, and it all may be a huge joke. Coincidence will not explain all the facts. I do not regard the existence of subconscious faculties as an explanation. Self-deception, coincidence, partial memory, are elements which I should look to for explanation. I should want further testimony as to what you said to the medium. I am not willing to trust your memory. I suspect that you said more to the medium than you remember or than the others noticed. In fact, your No. 12 of "Points to Observe" is in direct contradiction to your statement as given above.

[I am at a loss to understand what Professor Scott means. There was not a whisper of any kind that touched in the remotest way this subject before the direct inquiry was made from the cabinet. Nor did I trust wholly to my memory, as I wrote down the next day the facts and afterwards consulted others who were present and heard what was said. I. K. F.]

From COLLINS DENNY, Professor of Philosophy, Vanderbilt University

Before anything that would meet the requirements of a scientific explanation can be offered there must be an assurance that all the facts are correctly stated, and I do not feel at all sure that the *facts have been exhausted.*

Again, the explanation you suggest is based on the supposition that conscious life continues after death. I believe this, but I do not think I could demonstrate it. It remains a supposition.

Secondly, there must be some ground for the conviction that those who have died can communicate with those who are living on the earth. Now, any explanation that would accept any one of your interrogatories assumes both of these conditions. Or, perhaps, I had better *rule out fraud* and *coincidence* from this statement, as these would not necessitate the truthfulness of these suppositions. At

any rate, I do not feel sure that all the facts necessary for a scientific explanation have been stated, for my understanding of an explanation is that it is a reference to a cause, or a law, or a class. Certainly this is the statement made by the leading authorities who treat of scientific methods.

While I cannot accept any explanation you suggest, I have no explanation of my own to offer for these and similar instances. Certainly the view of subconscious mental activities is to me erroneous, tho I notice in your statement that you speak of your subconscious memory and the subconscious memory of your cashier. Now, the existence of any subconscious mental states is an hypothesis to account for facts that cannot otherwise be explained, and logical law condemns a cause that is not a *vera causa;* by which I mean a cause not otherwise known to exist, and subconscious mental states are not known to exist otherwise than that they are assumed to explain phenomena akin to those you present. In order to raise an hypothesis to the height of proof it has been known as long ago as the time when Sir Isaac Newton wrote that not only must all the facts be accounted for by the hypothesis, but that no other hypothesis can account for the facts; and the hypothesis of subconscious mental states fulfils neither of these suppositions. That I am correct in this statement about hypotheses and proof may be easily seen by consulting Mill's System of Logic. Many of the facts to be explained by subconscious mental activities can be and have been explained on other hypotheses wherein a *vera causa* has been referred to; as, for instance, acquired dexterities and habits are now accounted for by referring them to reflex action. Spontaneous ordering of thoughts has been accounted for by referring them to unconscious cerebration, brain action wherein only the result, not the process, of the brain's movements, comes into mind; and whether we admit the existence of *unconscious cerebration* or not, at least this is an hypothesis equally as good as that of subconscious mental activities. Lost links in memory have long since been explained otherwise than bv reference to subconscious mental activities; hence, to my mind, all mental states are conscious states, consciousness being essential to mind. Certainly, if there be subconscious states, we cannot be said to be conscious of them, for this would be a contradiction in terms.

This very inadequate statement of subconscious mental activities may serve to show why I could not accept any explanation that assumed the existence of such activities.

One feature about such phenomena as you present that always puts them under suspicion with me is the curtains and the darkness that seem to play a part in every one of which I have heard. Now I can see no reason why (on the supposition that those who have died can communicate with those who are living) they should need any such adjuncts as curtains and darkness. We can communicate

with each other without any such intermediaries as these, and a man who has been freed from many of the clogs from which we suffer ought certainly to have as easy communication as we have one with the other.

I fear this statement, unsatisfactory to me, may be equally or more unsatisfactory to you; but, in dealing with such phenomena as life presents to us, I have been forced to bring my pace into accord with the slow movements of Aristotle, Bacon and Newton. The whole history of philosophy has been strewn with the wrecks of hasty generalizations and explanations that break down under the strain of the facts of life.

From JAMES H. HYSLOP, late Professor of Logic and Ethics, Columbia University

This case, certainly, represents one that has very possible claims to supernormal knowledge, to say the least of it. I see no way to impeach it positively. I could imagine a theory to explain it without supposing the supernormal; but I would have no possible evidence in favor of what I can imagine. The consequence is that I must treat the incident as I do all such cases—to suspend judgment and pronounce no positive opinion one way or the other. Besides, it is not wise to base a large theory on a single incident of the kind, no matter how much we are puzzled to defend an ordinary explanation. A large theory must have a large and complex mass of facts upon which to depend. I think you have fairly stated the alternative explanations, and have also assumed a properly non-committal attitude toward them. The incident is, certainly, well calculated, in all its psychological features, superficially at least, to prove the identity of Professor West, and probably Mr. Beecher, and it is that which interests me in it. But I could wish that the skeptic could not propose this and that "possibility" which we cannot refute, even tho we do not believe it. If there was no possible way for the medium to have ascertained the fact, the incident is, certainly, one of the most remarkable that I have met with.

From THOMSON J. HUDSON, Author of "The Law of Psychic Phenomena," etc., Detroit, Mich.

My answer to the third question will dispose of all the rest. This third question asks whether there is any reasonable theory of the existence of subconscious faculties that will explain all the facts in this case. My answer is "yes." I regard telepathy as affording a perfectly easy explanation of all that appears mysterious in the case. The answers given by the "control" to your questions are just such as might be reasonably expected from a fairly competent psychic or telepathist. The questions which the control failed to answer, on the other hand, are just such questions as ordinary telepathists fail to answer; not that they are not within the range of telepathic possi-

bilities, but that they require exceptionally high telepathic powers. In point of fact, I do not regard the case as being entitled to be called a test case. It belongs to the ABC of what spiritists regard as test questions, but which, in reality, have no scientific significance or evidential value.

It would require considerable space to give an explanation of the reasons for my belief. If you desire such answer for any special purpose, as for publication in a symposium, I should be very glad to write out the same, and will say in advance that I shall be able to make it perfectly clear to the unprejudiced mind that neither of the theories embraced in the other three questions are either necessary or possible solutions. I await your reply before proceeding to give my reasons in full.

[Upon receipt of this letter I immediately wrote Dr. Hudson that I would be very glad to have a full statement of his reasons for his conclusions as given in the above letter. In a few days the telegraph acquainted the world with the doctor's death. J. K. F.]

From Louis T. More, Professor of Physics, University of Cincinnati

I think fraud is always a possible explanation of such incidents, but as I know nothing of the people whom this incident involves, I can express no opinion on this question.

The mathematical probabilities of such a coincidence occurring to any one are exceedingly unlikely; but it must be remembered that the mathematical law of probability deals only with the future and not with something that has occurred. For example: let a million different numbers be in a bag, then the probability of drawing a specified number is only one in a million; but the specified number may come out first equally as well as at any other time. So in this case the probability that such an occurrence would happen to the owner of the "Widow's Mite" is exceedingly small; but after it has happened, the mathematical laws have nothing more to do with it, and would at least only say what chance it has of occurring again.

As a physicist I would say that the dynamical laws of physics seem to me neither to support or controvert the existence of metaphysical forces and energy (such as suggestion, thought transference, etc.). The difficulty of explaining the incident by the existence of subconscious faculties is that the whole of the incident does not seem to have been ever in the mind of any individual, and as the subconscious memory must have been supplemented by the secret influence of other minds which are also acting subconsciously, making the chain a weak one.

I have never had an experience which induces me to believe in spirit communication.

From Frederick Slate, Professor of Physics, University of California

My judgment on the data as presented would be of little value because of the uncertainty whether the data are exhaustive—granting fully that they are *genuine* so far as they go. No reader of "plot stories" (detective tales, etc.) can be unaware that a really simple clue when once furnished, may disentangle an apparently inexplicable tangle. So here it *may* be true that some essential element has been overlooked which would clear up the whole situation, and this possibility (mind I go no further than possibility) makes any judgment or opinion or testimony on the part of one like myself to whom certain limited evidence is *reported* (without chance of further exhaustive investigation) inconclusive and nearly valueless.

This is the position which my daily contact with interpretation of elusive phenomena incline me to take. In critical cases one does not assert any one conclusion until he has tested it in comparison with others, on new combinations, and, if possible, in some *crucial* way. This presentation is marked by a desire for fairness and is striking; and, as you say, one noticeable element in such cases is the apparently *trivial* character of the subject matter. Undoubtedly—perhaps unfairly—this circumstance prejudices judgment as to their importance and connection with deep problems. They are estimated I suppose, more as psychological puzzles.

From Arthur L. Foley, Professor of Physics, Indiana University

I simply *do not know* what to believe. I reject explanation suggested in questions 2 and 3, and think the solution is in 1 or 4. Between 1 and 4 I am inclined to believe in fraud in some form or another, perhaps indirect and even unsuspected by the medium and her relatives.

Coincidence is out of the question. I know of no subconscious faculties. As to spirit communication will say perhaps possible, but I can scarcely believe probable.

From A. Riehl, Professor of Philosophy, Halle, Germany

As to the hypothesis of spirit communication: I know nothing about spirits, and know only One Spirit.

From ———, Professor of Psychology, ——— University

In my judgment fraud is not a probable explanation, and if the facts are correctly and fully stated, I would not regard coincidence as a solution within the range of probabilities.

On the basis of our knowledge of hypnotic conditions, subconscious states, and their detection by certain individuals, many but

not all of the facts mentioned can be accounted for. Further investigation would probably enable us to account for the totality of facts on the same or similar grounds. I would not regard the hypothesis of spirit communication as a possible solution.

(It is understood that *my name is not to be used* in connection with anything you may publish.

From Benj. F. Thomas, Professor of Physics, Ohio State University

As to the fraud hypothesis, I would say yes, most decidedly. The statement that "the communications are believed to be by direct or independent speech and by raps, with lights occasionally appearing on the curtains" determines my answer. I firmly believe that matter can be moved, surfaces illuminated and sounds produced, *solely* by material agencies. To deny this is to deny the law of the conservation of energy in the physical universe.

Your statements concerning the family and circumstances make it difficult to assign a motive or to locate a responsible agency; but the use of the moss-covered devices of the darkened room, knockings, lights, etc., etc., are to my mind, conclusive that human agency is at work with intent to deceive.

From George Rebec, Professor of Philosophy, University of Michigan

I am not ready to make the charge of fraud, though it seems to me there are several points at which fraud *could* have entered into the case. Coincidence is not within the range of probabilities. The hypothesis of subconscious faculties is nearer a rational explanation than anything else, to my mind. Last of all solutions to be turned to is the theory of spirit communication.

From Sydney H. Mallone, Holywood, Belfast, Ireland

The facts being as stated in the narrative, I think the hypothesis of fraud is absolutely excluded. A good deal depends upon what is meant by coincidence. Given one line of events leading up to a certain result, "A," and another line of events (supposed to be independent of the former) leading up to another result, "B," let "A" and "B" "fit" as regards time and other circumstances. To say that their fitting is coincidence may mean that there is simply no connection between "A" and "B," and none between the line of events which separately led up to them. Or it may mean that there is no connection between the two lines such as to lead to "A" and "B" "fitting" each other as they do. This may be so, but mathematically I believe it would be extremely improbable. In any case, it is no solution, but the mere assertion of a negative which can not be proved and can only be held as a matter of feeling.

There is no reasonable theory of the existence of subconscious faculties at the present time. But the work of The Society for Psychical Research leaves some doubt in my mind that the solution will ultimately be found in this direction.

I can not think that the hypothesis of spirit communication has any standing whatever in logic or in fact. None in logic, for it contravenes every condition of a reasonable hypothesis, and none in fact for the facts which (I admit) seem at first suggestive, crumble away on analysis. It resembles the hypothesis of the earth being the motionless center of the planetary system.

I will value any further information that may be obtained concerning this affair.

From D. W. Hering, Professor of Physics, New York University

I regard fraud on the part of some one as a probable explanation. Spirit communication is not a possible solution without the assumption (purely gratuitous) that spirits have greater power than living beings.

From M. Anesaki, Professor of the Japanese Language, Literature and History, College of Literature, Imperial University of Tokyo.

I regard fraud quite impossible as an explanation. Coincidence is not impossible, but I can not think it at all probable in this case.

Point III. 3 B of your paper excludes the possibility of the existence of subconscious faculties as the explanation.

It seems to me that the only possible explanation of the facts is the hypothesis of spirit communication. My conception of a *spirit* may differ a little from many others, but I find it not necessary to state it here in full. The existence of spirit forces, not necessarily of spirit individuals, will be enough for the explanation.

From John Trowbridge, Professor of Physics, Harvard University

I regard fraud as the probable explanation. I have known of so many cases of carefully arranged plans to get men of position and of means under the dominion of mediums that I am suspicious of even *apparently* honest Spiritualists. There is a "hall-mark" about convocations of Spiritualists and mediums. Generally there is the loss of a child (often in my experience called Mamie); there are, too, uneducated people of the middle class who have not been trained in scientific observation and in weighing evidence. It seems probable that some one has communicated facts forgotten by you to the so-called medium.

A lucky guess might account for the choice or description of the right one of the two kinds of mites.

I know of no facts—incontrovertible—which can be brought forward to-day to prove that so-called subconscious faculties can put one mind in communication with another. So-called subconsciousness exhibits merely a deranged working of the individual mind.

I have too great respect for Mr. Beecher to suppose that he is occupied in another world with trivial matters. I have never heard of a communication from one who has passed on which was of importance or indicated the character of the man or woman whom the medium professes to introduce again to this world, and I am forced to believe that Spiritualism is dangerous. "This way madness lies."

W. B. Pillsbury, Professor of Pscyhology, University of Michigan

I should think conscious fraud on the part of any of the participants a very unlikely hypothesis.

Coincidence is always possible. What the probabilities are would be impossible to say on the basis of known data. The chances against the first story being true are great, in spite of the rather vague description of the coin, of the place of concealment, etc., and the fact that it was only a friend of Mr. Beecher, not Mr. Beecher himself, who had owned it. The choice of the correct coin was only an equal chance, and could very well be chanced.

I do not regard the existence of subconscious faculties as a reasonable theory of explanation. If any one present had *ever* known that the coin had not been returned, the fact might have been recorded as a detached memory and a vague statement made to take on the given meaning. But the transfer of the statement to another without words would be hard to understand.

I am not a believer in spirit communication. The only evidence for it is of a negative nature, and even if all explanation fails, it is as well to say "I don't know," as that "spirits did it." There is no direct evidence for the existence of spirits in communication with mortals, and while there are many things we cannot explain, it seems to me safer to assume that the unusual is to be explained by a new law of physics and of mind than by the supernatural agencies.

From Edward L. Nichols, Professor of Physics, Cornell University

Permit me to suggest that it is not improbable that Professor West kept in mind the fact that he had lent to you so valuable a coin instead of forgetting it. Also, that upon the appearance of the illustration he may have noticed with some surprise the use of the wrong coin in the Dictionary. He may have mentioned the fact to one or more persons that the illustration was from a coin in his collection and it was not the one intended to be used and may have added that

the coin had not been returned yet, and he thought likely that it was locked up in a safe. This latter remark would very naturally be made in case the suggestion were made to him that it was worth while to look the matter up. This bit of straight information having come to the ears either at first hand or by repetition of the medium, the rest is quite in accordance with the usual procedure in such cases. The chief stock in trade of the medium consists in such bits of unusual information concerning matters not generally known which are stored up and used when the occasion arises. The manner of presentation bears all the professional earmarks; especially the concealment of the source of information and the introduction of some well-known personage of the past, such as Mr. Beecher. Given the possibility of acquiring the necessary information in some such natural and every-day manner, it seems to me unnecessary to consider either of the other explanations suggested in your letter even in the face of the apparent honesty of the parties and the lack of obvious motive.

From JOHN DANIEL, Professor of Physics, Vanderbilt University

This case is prepared with such thoroughness and care and with such evident honesty and seriousness that I take it as nothing short of my duty to reply. I hesitate, and certainly very much dislike, to give fraud bluntly as an explanation. Possibly characters who go off into this sort of thing sometimes develop a sort of frenzy akin to insanity, and are not altogether responsible. A few general considerations have settled me into an attitude of incredulity toward supernatural pretences. Some of these I briefly state: (1) The people who practice them are as a class weaklings without good balance of mind and character; (2) The so-called communications are, for the most part, trivial, if not utter nonsense. I am unable to bring myself to think that our Heavenly Father would use such characters for this extreme privilege, to the exclusion of the truly devout and the truly great—intellectually. I am also unable to think that genuine revelations would be trivial; (3) Anything is mysterious until it is understood and everything is clear and simple when it is understood. I have spent many pleasant and profitable hours before such master tricksters as Hermann, Kellar, etc. They are honest men who are very skilful and have good tricks. A few of their tricks are simplicity itself to me because I know how to do them; but they are as "wonderful" to my friends who do not understand them as any in the list. These prestidigitators can do dozens of tricks that are as "wonderful" to me as anything possible. They are simply incomprehensible, and yet Hermann says they are as simple as the others. So I conclude that when anything is mysterious to us it is because we do not know all the *simple facts* necessary to make it clear.

I say "no" as to coincidence, "yes" as to fraud. I am not familiar with any subconscious faculties or phenomena growing out of these faculties. I do not think that spirit communication is a possible solution. I think "the great gulf fixed" has not been passed.

From WILLIAM T. STEAD, Editor, "Review of Reviews," London, England

I am very thankful to have received this account of the "Widow's Mite" incident. I heartily wish that every one who has had a similar experience would take the trouble of putting the facts upon record, and submitting them to the judgment of those who are interested in such matters.

I think fraud is absolutely precluded; and, in my judgment, coincidence is also excluded.

The subconscious faculties are there. What they are, what powers they possess, no one can accurately define; but they can only explain all the facts by supposing that the subconscious faculties are capable of receiving or acquiring knowledge from sources unknown to our physical consciousness to such an extent as to make each of us potentially omniscient. We may be, but the hypothesis makes a much greater demand upon my capacity for belief than that of spirit return. In my judgment, spirit communication is the only obvious solution and it is the only possible solution.

From ARTHUR ALLIN, Professor of Psychology and Pedagogy, University of Colorado

There is such a thing as unconscious, or rather unintentional, deception, as may be instanced in the argument put forward that Christ may have been mistaken in His own claims. There is such a thing as ventriloquism which may have been practised in this case You yourself may have been deceived, imagining this and that. The dark room, etc., are utterly suspicious. You may have spoken about this coin matter yourself and have forgotten about it.

Coincidence is also within the range of probabilities. You may have made remarks which were interpreted thus and so, remarks which you had forgotten having made. The medium of those interested with her may have read in the Standard Dictionary about the coin or have heard some remarks about it, forgotten by the speakers, and inference may have been drawn about the safe, etc. Much, however, is explicable, I think, by persons reading back into their past experiences thoughts and actions which did not belong there.

All "subconscious faculties" are explicable as physiological functions unaccompanied by consciousness. Many sensations and perceptions are not apperceived at the time, but later. (See Loeb, "Comparative Psychology," and "Physiology of the Brain," and all the literature on instinct and habit and congenital variations giving

rise to unconscious or involuntary adaptations.) The law of parsimony forbids multiplication of unnecessary entities and hypotheses.

Spirit communication in the present state of psychology is becoming useless and mischievous. While no one can say there is no such communication, scientific facts are showing that the facts are quite explicable on known scientific grounds.

From Edwin B. Holt, Instructor in Psychology, Harvard University

Your account of the "Widow's Mite" has entertained me immeasurably. I think it capitally done, and the questions for expert opinion really incomparable. In any case, the Dictionary of the Funk & Wagnalls Company should not suffer from being so directly involved in notoriety.

[Instructor Holt is more ingenious than generous. Yet, does it really occur to him or anybody else that any publisher would expect to make friends for his dictionary by advertising that it contained a conspicuous error?—I. K. F.]

From A. Meinong, Professor of Philosophy, University of Gratz

As we are often confronted with insoluble questions in regard to the causation of an event, even if we are well acquainted with the particulars, without connecting that event therefore, with supernatural agencies, so I do not see why I should look upon the case you mention as anything else but a further proof of the narrow confines of our knowledge. On account of these narrow confines the physical as well as psychical world may very well have aspects which so far have not yet been scientifically investigated. It is also possible that the so-called "occultism" may have something to do with such facts, powers which exist even tho they are not yet explained. In an isolated case it will always be more scientifically correct to refer the obscurities of this case to our lack of knowledge of certain natural processes rather than to any supernatural agency. How the spiritualistic circle in this case obtained its information relating to the coin, I, of course, cannot offer any suggestions. But it is much more probable that such information was obtained in a natural, tho hidden, way, than in a supernatural way, contradicting all scientific as well as non-scientific experience.

The report is an extremely interesting account of the mislaid coin. I thank you for the opportunity of reading it.

From Alfred H. Lloyd, Professor of Philosophy, University of Michigan

I must confess myself hopelessly skeptical about all such revelations. Nothing will convince me of spiritualistic communications until the messages become more significant in themselves. The

trivial character of what we hear in the stories condemns the evidence so often attributed to them.

From Edward Colsonet, Professor of Philosophy, University of Besançon, France

I do not believe in spirit communication; nor does coincidence, in my mind, explain these facts.

The facts in this "Widow's Mite" incident seem to me to be explicable by the suggestion of ideas which are unconscious or subconscious, and which provoke the natural consequence of the emotions, the sensations and the acts with which they were at some other time associated.

If fraud has a certain part in the statement of the facts proved, this fraud may itself be the result of a condition of mind brought about by suggestion or autosuggestion.

From Minot J. Savage, D. D., New York

I assume the accuracy of your account. This does not mean that I trust your veracity. All your friends do that. It rather means that I assume that you both *saw* and *reported* correctly.

Let me then deal with your points in their numerical order.

1. The theory of *fraud* seems to me most unlikely. If a knowledge of the facts had been obtained for the purpose of making a sensation, I see no reason why other facts—such as names, etc.—might not have been obtained. Then, as publicity of the name of the psychic and the financial motive are both ruled out, no adequate motive for fraud appears, even had it been possible. And, as you state the case, it does not seem possible.

2. The theory of *coincidence* does not seem worth considering. Coincidence may be a strong horse; but I do not believe he can carry the load which so many off-hand explainers would put upon him.

3. As to the "*subliminal*" theory, I have expressed my general conclusion in my book, "Can Telepathy Explain?" It is proverbially difficult to prove a negative. If any one chooses to suppose that the psychic (without knowing it) is able to get into communication with any and all other minds, however widely separated in either time or space and (without their knowing it) select and report all sorts of facts, why one can only wonder at the credulity involved, and be surprised to see to what suppositions people will sometimes resort in the effort to escape a conclusion they do not happen to like. A supposition like this is hardly entitled to be called a "theory"—for a scientific theory must be constructed out of facts. And it does not seem to me that there are nearly enough facts in this direction to help support such a so-called theory.

Telepathy is admitted to be true by all competent investigators. But, so far as our knowledge goes, telepathy has some limits. And then, on the telepathic theory, you ought to have been able to get

certain facts which you knew, were strongly thinking of, and very anxious to obtain.

4. The one explanation left is the *spiritistic*.

Believing as I do, that such a thing as a communication from the spirit world is possible, what are the difficulties in the way of accepting it in this case? In the light of the statement you have made, they are chiefly of a negative kind. Why was this particular thing said, and not something else? Why was not more said? Why did not somebody else speak? Why this? Why that?

Questions of this kind imply that we have a right to establish conditions;—that we know what the difficulties of communication are, on both sides (and we do not);—that we are to decide what shall be said, and how;—and many more things beside.

Now, it seems to me that the "scientific method" demands not that we impose conditions on nature or reject facts unless they are of the kind we expect or like, but that *we observe and record the facts, whatever they are, and then try to find out what they mean.*

Some of the most wonderful discoveries of the world have had their origin in unexpected and apparently trivial occurrences. On any theory, except that of fraud, the facts you relate are more wonderful than the steam-engine or wireless telegraphy. And if they should prove to be indications of a hitherto unknown continent floating on a mystic and unsailed sea, why should we disregard them because they are not something different from what they are? If there is a possible great new truth whose half-uttered, fragmentary whispers only as yet we can hear, let us at least listen until the whispers sink to silence or swell into some clear revelation.

In a universe of which we know so little assumption is out of place, and an attitude of reverent humility (however careful and critical it may be) is the only reasonable one.

From J. Brough, Professor of Logic and Philosophy, University of Wales

The occurrences here described are not, in my opinion, of interest to science except as problems and exercises for students of science. Some mystifications which I have myself accomplished have been dependent on out-of-the-way facts of science which are passed over by most professors and students; but if any eccentric professor had been present who had accidentally noticed and remembered these facts, I should have been found out; and the facts themselves, if they were considered of interest, would be investigated quite apart from "strange occurrences."

I think "fraud" is too hard a word, and not correct as a description of the "strange occurrences" of the kind described in this narrative. Such occurrences are usually colored by a little "mystification." These "strange occurrences" are determined in occasion,

character, and limitation by coincidences. The special coincidences that determine this case might be more or less cleared up by a person of the "private detective" sort who was educated up to them, and had done some mystifications himself. A detective, however, who does not know the difference between mystification and fraud would be of no use.

In my judgment, spirit communication is not a "possible solution." Subconscious faculties are a fact, not a theory, but there are no theories of their nature reliable enough to be used for explaining fully these "strange occurrences." They explain a certain residuum left over by other explanations.

From William Duane, Professor of Physics, Colorado State University

I would regard fraud as a probable explanation, altho, perhaps, fraud is too severe; and would say "no" as to coincidence.

The theory of subconscious faculties could be made to fit the facts. I would be willing to accept such a theory if it were based on thousands of well-authenticated facts, examined under experimental conditions, not otherwise.

All I can say about spirit communication as a possible solution is that anything almost is possible.

From Rev. C. H. Parkhurst, D. D., New York

I do not think that fraud is a probable explanation; and I answer: decidedly, no, as to the hypothesis of coincidence.

I know so little as to what subconsciousness *is* capable of, that I should be afraid to conjecture what it is *not* capable of.

As to spirit communication being a possible solution, my answer is; "possible," yes.

II

SIR WILLIAM CROOKES' PROVISIONAL EXPLANATION OF TELEPATHY—HARMONY WITH NATURAL LAW.

Mr. Crookes, when elected President of the British Association for the Advancement of Science, said in his remarkable address that all of the phenomena of the universe are presumably continuous waves and vibrations we trace in everything, and we have good evidence that they extend from one vibration to two thousand trillions per second, thus varying in their frequency and also in their velocity.

"As a starting-point," he said, "I will take a pendulum beating seconds in air. If I keep on doubling I get a series of steps as follows:

Starting Point	*Vibrations per Second*	
Step 1	2	
" 2	4	
" 3	8	
" 4	16	
" 5	32	Sound
" 6	64	
" 7	128	
" 8	256	
" 9	512	
" 10	1024	
" 15	32768	
" 20	1,048576	Electrical Rays
" 25	33,554432	
" 30	1073,741824	
" 35	34359,738368	
" 40	1,099511,627776	Unknown
" 45	35,184372,088832	
" 50	1125,899906,842624	Heat / Light — Rays
" 55	36028,707018,963968	Unknown
" 56	72057,594037,927936	
" 57	144115,188075,855872	
" 58	288220,376151,711744	
" 59	576440,752303,423488	
" 60	1,15288,1504606,846976	Roentgen or X-Rays (?)
" 61	2,305763,009213,693952	
" 62	4,611526,018427,387904	Radium Rays (?)
" 63	9,223052,036854,775808	

"It will be seen by the above that at the fifth step from unity, at 32 vibrations per second, we reach the region where atmospheric vibration reveals itself to us as sound. At 32,768 per second, to the average human ear the region of sound ends, but certain more highly endowed animals probably hear sounds too acute for our organs, that is, sounds which vibrate at a higher rate."

After the 32nd step, vibrations increase rapidly, giving us electric waves, light waves at an unthinkable number of vibrations per second, until we reach the x-ray and finally to us the radium-ray. The rays of radium are the results of quintillions of vibrations per second, and are so subtile that they pass through all solids.

It may be that the x-waves and the radium-waves are only at the threshold of the wonders of the unseen universe. May it not be that thought waves, waves by which spirits communicate, be continuous with the waves that begin with sound, and light, and radium, and that the spirit body, which like Christ's resurrected body passed through solid matter, be but continuous with the physical bodies which we have in this world, raised to an indescribable number of vibrations? If communications of spirits are through vibrations in ether or in some still more subtile substance, we should have in this a possible explanation of telepathy.

Professor Crookes continues:

"It seems to me that in these rays we may have a possible mode of transmitting intelligence, which with a few reasonable postulates, may supply a key to much that is obscure in physical research. Let it be

assumed that these rays, or rays even of higher frequency, can pass into the brain and act on some nervous center there. Let it be conceived that the brain contains a center which uses these rays as the vocal cords use sound vibrations (both being under the command of intelligence), and sends them out, with the velocity of light, to impinge on the receiving ganglion of another brain. In this way some, at least, of the phenomena of telepathy, and the transmission of intelligence from one sensitive to another through long distances, seem to come into the domain of law, and can be grasped. A sensitive may be one who possesses the telepathic transmitting or receiving ganglion in an advanced state of development, or who, by constant practice, is rendered more sensitive to these high-frequency waves. Experience seems to show that the receiving and the transmitting ganglions are not equally developed; one may be active, while the other, like the pineal eye in man, may be only vestigal. By such a hypothesis no physical laws are violated, neither is it necessary to invoke what is commonly called the supernatural.

"Is it inconceivable that intense thought concentrated towards a sensitive with whom the thinker is in close sympathy may induce a telepathic chain of brain waves, along which the message of thought can go straight to its goal without loss of energy due to distance? And is it also inconceivable that our mundane ideas of space and distance may be superceded in these subtile regions of unsubstantial thought where "near" and "far" may lose their usual meaning?

III

HOW TO PERSONALLY TEST SPIRITUALISM.

Advice by Rev. William Stainton Moses, M.A. (Oxon.), one of the founders of The Society for Psychical Research, and, for many years, editor of *Light*, London, England.

"If you wish to see whether Spiritualism is really only jugglery and imposture, try it by personal experiment.

"If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct seances, and what to expect.

"There is, however, difficulty in obtaining access to private circles, and, in any case, you must rely chiefly on experiences in your own family circle, or among your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.

"Form a circle of from four to eight persons, half, or at least two, of negative, passive temperament, and preferably of the female sex, the rest of a more positive type.

"Sit, positive and negative alternately, secure against disturbance, in subdued light, and in comfortable and unconstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon its upper surface. The hands of each sitter need not touch those of his neighbor, though the practice is frequently adopted.

"Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Scepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation flags, music is a great help, if it be agreeable to all, and not of a kind to irritate the sensitive ear. Patience is essential, and it may be necessary to meet ten or twelve times, at short intervals, before anything occurs. If after such a trial you still fail, form a fresh circle. Guess at the reason of your failure, eliminate the inharmonious elements, and introduce others. An hour should be the limit of an unsuccessful seance.

"The first indications of success usually are a cold breeze passing over the hands, with involuntary twitchings of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to cause doubt as to their reality, will usualy develop with more or less rapidity.

"If the table moves, let your pressure be so gentle on its surface that you are sure you are not aiding its motions. After some time you will probably find that the movement will continue if your hands are held *over*, but not in contact with, it. Do not, however, try this until the movement is assured, and be in no hurry to get messages.

"When you think that the time has come, let some one take command of the circle and act as spokesman. Explain to the unseen Intelligence that an agreed code of signals is desirable, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word that the Intelligence wishes to spell. It is convenient to use a single tilt for No, three for Yes, and two to express doubt or uncertainty.

"When a satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the Intelligence purports to be, which of the company is the medium, and such relevant questions. If confusion occurs, ascribe it to the difficulty that exists in directing the movements at first with exactitude. Patience will remedy this, if there be a real desire on the part of the Intelligence to speak with you. If you only satisfy yourself at first that it is possible to speak with an Intelligence separate from that of any person present, you will have gained much.

"The signals may take the form of raps. If so, use the same code of signals, and ask as the raps become clear that they may be made

on the table, or in a port of the room where they are demonstrably not produced by any natural means, but avoid any vexatious imposition of restrictions on free communication. Let the Intelligence use its own means; if the attempt to communicate deserves your attention, it probably has something to say to you, and will resent being hampered by useless interference. It rests greatly with the sitters to make the manifestations elevating or frivolous and even tricky.

"Should an attempt be made to entrance the medium, or to manifest by any violent methods, or by means of form manifestations, ask that the attempt may be deferred till you can secure the presence of some experienced Spiritualist. If this request is not heeded discontinue the sitting. The process of developing a trance-medium is one that might disconcert an inexperienced inquirer. Increase light will check noisy manifesations.

"Lastly. Try the results you get by the light of Reason. Maintain a level head and a clear judgment. Do not believe everything you are told, for though the great unseen world contains many a wise and discerning spirit, it also has in it the accumulation of human folly, vanity, and error; and this lies nearer to the surface than that which is wise and good. Distrust the free use of great names. Never for a moment abandon the use of your reason. Do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity. Cultivate a reverent desire for what is pure, good and true. You will be repaid if you gain only a well-grounded conviction that there is a life after death, for which a pure and good life before death is the best and wisest preparation."

IV

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Spiritual Communications.
(For years superintendent of the schools of New York City; he accepted Spiritualism and strongly advocated it.)

KING, MARIA M.
Principles of Nature.
Real Life in Spirit-Land.
Mediumship—Experiences of the Author.
Spiritual Philosophy versus Diabolism.
("These works are among the best specimens of inspirational writing."—Hudson Tuttle.)

LILLIE, ARTHUR.
Modern Mystics and Modern Magic.

LODGE, SIR OLIVER.
Address. Proceedings S. P. R., Part XLIII., Vol. XVII.
(Sir Oliver Lodge is now president of The Society for Psychical Research. He considers all psychic phenomena from the viewpoint of a critic. Like F. W. H. Myers and Richard Hodgson, he accepts Spiritualism as a working hypothesis.)

MARRYATT, FLORENCE.
There Is No Death.
(Strongly supports Spiritualism. The book is an account of the author's own investigations.)

MASON, R. O.
Telepathy and the Subliminal Self.

MASSEY, GERALD.
Concerning Spiritualism.
(Mr. Massey was a powerful advocate of the spiritualistic hypothesis.)

MAYNARD, MRS. NETTIE COLBURN.
Was Abraham Lincoln a Spiritualist.
("Containing accounts of seances given to the President's family and distinguished officials." — Hudson Tuttle.)

MCDONALD, REV. W.
Spiritualism Identical with Ancient Sorcery, New Testament Demonology, and Modern Witchcraft.

MEACHAM, LESLIE J.
Lessons in Hypnotism and the Use of Suggestion.

MEYNELL, ALICE C. (THOMPSON).
The Spirit of Place.

MOLL, ALBERT.

The Science of Hypnotism.
(An exhaustive work.)

MYERS, F. W. H.

Human Personality and Its Survival of Bodily Death.
(F. W. H. Myers was one of the most profound psychologists of this generation; died in 1901; was one of the founders of The Society for Psychical Research; was its president for a time, and for many years its secretary; was the author of the hypothesis of the subliminal self; and in his work, "Human Personality," has been the first to classify the immense multitude of psychic facts that have been gathered by The Society for Psychical Research.)

NEAL, VIRGIL E., A. M., LL.D., and C. S. CLARK, M.A., Editors.

Hypnotism and Hypnotic Suggestion.

NEWTON, A. E.

"Ministry of Angels" Realized.

OLCOTT, HENRY S.

People from the Other World.
("A sensational report."—Hudson Tuttle.)
(Mr. Olcott is a believer in spiritualistic phenomena, and was, with Mme. Blavatsky, the founder of modern theosophy.)

OWEN, R. DALE.

Land between this World and the Next, Debatable.

Footfalls on the Boundary of Another World.
(R. Dale Owen was a scientist of international reputation; a thorough believer in the spirit hypothesis.)

PEEBLES, J. M.

The Christ Question Settled.

Immortality, Our Home and Employments Hereafter.

Seers of the Ages, The.

Who are the Spiritualists.
(J. M. Peebles is a voluminous writer in favor of the spiritualistic hypothesis. His writings rank high among Spiritualists in this country and Europe. He is now nearly ninety years of age.)

PHELPS, E. STUART.

Gates Ajar.

Beyond the Gates.
(In "Gates Ajar" this author treats the spirit world in a very matter-of-fact way.)

PLUMPTRE, E. H.

Spirits in Prison; and other studies on the life after death.

PODMORE, FRANK, M. A.

Apparitions and Thought Transference.
(An Examination of the evidence for telepathy.)

History of Spiritualism.

Modern Spiritualism.
(Frank Podmore is opposed to the spiritualistic theory; is one of the ablest critical writers connected with The Society for Psychic Research; and from the same series of investigations and facts arrives at almost diametrically opposed conclusions from those of Myers.)

PUTNAM, ALLEN.

Immortality Demonstrated through the Mediumship of Mrs. J. H. Conant.

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QUACKENBOS, JOHN DUNCAN, M.D.

Hypnotism in Mental and Moral Culture.

RANDALL.

Mesmerism and Hypnotism, or Vital Magnetic Power.

RICHMOND, A. B.

Review of the Report of the Seybert Commission.

("Richmond was one of the most able criminal lawyers in Pennsylvania." — Hudson Tuttle.)

ROBINSON, WM. E.

Spirit Slate-Writing and Kindred Phenomena.

SARGENT, EPES.

A Scientific Basis of Spiritualism.

Planchette; or, The Despair of Science.

(It is claimed that the latter volume gives a full account of modern Spiritualism. The author was an able and standard expositor of the underlying principles of Spiritualism.)

SAVAGE, MINOT J.

Life Beyond Death.

Psychics: Facts and Theories.

Spiritualism.

Can Telepathy Explain?

(Dr. Savage explains psychic phenomena by the hypothesis of telepathy and spirit communication.)

SCHOFIELD, ALFRED T., M.D., M.R.C.S.

The Springs of Character

The Unconscious Mind.

SEXTUS, CARL.

Hypnotism and Somnambulism.

(A plain and practical presentation of these subjects.)

SHELHAMER, MARY T. (now Mrs. Longley).

Life and Labors in the Spirit World.

Outside the Gates.

(Mrs. Mary T. Longley has been for ten years secretary of the National Spiritual Association.)

SINNETT, A. P.

The Occult World.

The Rationale of Mesmerism.

(Sinnett treats Spiritualism from the viewpoint of a theosophist.)

SMITH, URIAH.

Modern Spiritualism Considered.

(Uriah Smith believes Spiritualism to be the work of evil spirits, and strongly opposes it as exceedingly dangerous.)

STAINTON-MOSES, William, M. A. (Oxon.)

Higher Aspects of Spiritualism.

Psychography (A treatise on one of the objective forms of psychic phenomena.)

Spirit Identity.

Spirit Teachings (Through the mediumship of William Stainton-Moses.)

(Rev. W. Stainton Moses, M.A.: A medium of very high rank who gained and held the confidence of F. W. H. Myers, and others of the founders of The Society for Psychical Research. For a number of years Mr. Moses was editor of "The Light," the leading spiritualistic paper in London.)

STEAD, W. T.

Letters from Julia.

("A series of letters as to the life beyond the grave, received by automatic writing from one who has gone before." Mr. Stead is the well-known editor of the English "Review of Reviews." He writes from the viewpoint of a Spiritualist.)

STEWART AND TAIT.

The Unseen Universe.

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STREET.

The Hidden Way Across the Threshold.

STRONG, C. A.

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THEOBALD, MORELL.

Spirit Workers in the Home Circle.

TUTTLE, EMMA ROOD.

The Lyceum Guide.

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UNDERHILL, A. LEAH.

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WALKER, W. L.

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WALLACE, ALFRED RUSSEL, F.R.S.

Defence of Modern Spiritualism. (With American Preface by Epes Sargent.)

If a Man Die, Shall He Live Again. (A lecture.)

On Miracles and Modern Spiritualism.

(Alfred Russel Wallace is an illustrious scientist of Great Britain; co-discoverer with Darwin of evolution; for some forty years an ardent believer in Spiritualism.)

WALROND, GEORGE.

Guide to Investigate Spiritualism.

WATSON, REV. SAMUEL.

Religion of Spiritualism; Its Phenomena and Philosophy.

The Clock Struck One.

The Clock Struck Three.

(Samuel Watson until past middle age was a minister in the Methodist Church, in which he rose to the rank of a distinguished bishop. He became interested in Spiritualism, an ardent believer, and published a magazine devoted to the cause.)

WHITE, WM.

Emanuel Swedenborg, His Life and Writings.

WHITING, LILIAN.
After Death.

Spiritual Significance.

A Study of Elizabeth Barrett Browning.

(This author writes from the viewpoint of a Spiritualist.)

WOLFE, N. B.
Startling Facts in Modern Spiritualism.

WYLD, GEORGE, M.D.
Spiritual Dynamics.

ZOLLNER, Prof. JOHANN C. F.
Transcendental Physics.

(Professor Zöllner was a profound scientist at the University of Leipzig; in the seventies he made extensive experiments in Spiritualism through the famous American medium, Henry Slade. He believed the intelligences were supra-mundane, and explained the phenomena on the hypothesis of the fourth dimention.

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